

THE CROWN *of* A BELIEVER

A detailed treatise on the status of Islâmic headgear
in the light of the Ahâdith and the lives of the Sahabah



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Hasam Kadodia

Preface

The way we conduct ourselves speaks much of the values we hold. Likewise, the way we dress reflects our cultural heritage, religious values, and speaks a language of its own. A religiously dressed person portrays piety and a definite set of values.

Islam is not merely a belief structure, but a complete code of life. Not only does it provide guidelines for every aspect of life, but it further endeavours to reconcile the inner with the outer, the mundane with the spiritual and the metaphysical with the realistic. It is possessed of a harmonious and moderate outlook, and emphasises that whatever is within should be reflected without—failure to do so tends to lead to either fanaticism or liberalism.

Our attitude towards the Islamic attire should be likewise understood. The Islamic headgear too is fashioned in a particular way and for a particular purpose. It represents the noble qualities of submission, humility, and discipline. Whatever the design, the headgear reflects Islam and one's attitude towards Divinity.

Indeed, the headgear is not unique to Islam. It was also prevalent in other customs, and also reflected a certain ethos. The first reference of head-dress is found in the pre-historic rock paintings which were created by hunter-gatherers some ten to thirty thousand years ago. In the Indian rock art sites of Kumaun and Bhimbetka or in Rock art sites in Kerala one can find enormous reference of visual records that depict people wearing the headgear. During the Byzantine civilization in the 11th century head-dress became a regular feature which was later passed onto the European world, whereas Indian society was sporting head-dress as a regular costume by 10 000 B.C.E.

As part of the requirements of the oath, most of the nations of Europe demanded (and some still demand) that the Jews swear with their heads covered. A law of Hungary issued in 1517,

demands that a Jew should swear "*Pileum Judaicum in capite habens*". Similar are the laws of Saxony, Nov. 22, 1838; May 13, 1839; and May 30, 1840; of Schaumburg-Lippe, March 19, 1842; of Denmark, 1843; of Brunswick, Jan. 14, 1845; and of Austria, 1846. In a trial at a police court in London, a Jew swore with uncovered head, and the attorney for his opponent objected to the oath, because the Jews did not consider such an oath valid; and the judge sustained the objection ("*Jewish Chronicle*," Aug. 9, 1901, p. 17). Jewish custom has for ages required men to cover the head in order to show their humility and reverence before God.

Yet, headgears are not a simple head-cover, but it has a mystic socio-religious semblance and has served as a customary symbol in man's socio-cultural endeavour. Behind every size, shape or colour there is a meaning which signifies the origin of wearer, his dialect, religion, caste and as well as his profession.

It is not insignificant then that describing the dress of the Muslim populace Captain Burton in his account of *Zanzibar* (1:382) says: "The Arab's head-dress is a *kummeh* or *kofiyyah* (red fez), a Surat calotte (*afiyyah*) or a white skull cap worn under a turban (*kilemba*)." In Islam, the rule of identification holds relevant. The historian and hadith master, al-Turtushi, relates in his book *Siraj al-muluk* that 'Abd al-Rahman ibn Ghanam said: "*When 'Umar ibn al-Khattab (RA) made peace with the Christians of Syria... we took upon ourselves an oath that... [among other conditions] we shall not attempt to imitate the Muslims in their dress, whether with the qalansuwa, the imama, the sandals, or parting the hair.*" This amplifies the need for Muslims to be distinct from other religions and cultures in dress just as they are distinct from them in belief in all times. Above all, the Muslim mode of dressing is deemed necessary for the fear of Allah to manifest itself in man's general bearing.

Maulana Husain Kadodia has taken great pains to establish the headgear in the light of the sunnah and other reliable sources. May

Allah Ta'ala reward him for his efforts in highlighting the importance of the Islamic headgear. He has described the Sunnah headgear in a most scholarly and commendable manner. In an era when one sees more hair than headgears, outside and even in the Masjid, a book of this nature is most welcome. Indeed, wearing the headgear is not ritualistic at all, and it should form part of our overall efforts of reviving the Sunnah and the spirit of Islam.

We pray that our love for Islam be increasingly reflected in our dressing and attire – *Amin*.

Mawlana Ashraf Dockrat

Dar al-Salam Islamic Research Centre, Pretoria

Friday 15th Nov. 2002 // 10th Ramadan 1423

Foreword

The Muslim Ummah at large is passing through a very trying and turbulent period. Muslims everywhere and the practices of Islām have become the targets of ridicule, cynicism and often misguided or uninformed mistrust. No stone has been left unturned to undermine Islāmic beliefs and practices. These times have indeed become reminiscent of the period referred to by our beloved Prophet ﷺ where he equated the difficulty of practising upon true Islām with holding onto a blazing coal of fire.

Extremely distressing is the observation that the attack on Islām has also taken on an ideological form. "Scholars" and modern-day "enlightened thinkers" having donned the garb of religious clerics and jurists, deviously question the authenticity of accepted Islāmic practices, thereby sowing the seeds of doubt in the minds of the ill-informed masses. Even those practices upon which the very identity of a Muslim hinges and which were meticulously upheld and adhered to throughout the glorious centuries of Islām by our pious predecessors, are targeted.

A classical example is the ludicrous and shocking claim that the topī and turban are not part of the Sunnah and strict adherence to this noble practice will in fact constitute bid'ah (religious innovation). A sad and telling testimony as to how low the general level of Islāmic knowledge is, especially among the youth, is the manner in which this baseless assertion has taken root in the Muslim masses. What is more worrying is that such a callous disregard for the beliefs and practices of our pious predecessors (Sahābah, Tābi'īn, Aimmah Mujtahidīn etc) means that very difficult times lie ahead for us. If we are no longer going to regard as sacred the knowledge and practices of our pious elders, then Allāh only knows what of true Islām will be left in us, now that this cancer has taken root.

One cannot possibly overstate how important and relevant a piece of work this book (The crown of a believer) is, under the present

circumstances. Not only does it succinctly succeed in proving beyond doubt the relevance of the topî, but it also sounds out a clear and explicit message:

"In every era Allâh will use his chosen ones to defend and uphold the true way of life of Rasûlullâh ﷺ regardless of the plots and ways of the enemies of Islâm."

The truth will prevail and it is clearly accessible for those who seek it. To this end we express our sincere gratitude to Ml. Husain Kadodia for this excellent Khidmah (service) of dîn and we make du`â that Allâh Ta`âlâ keeps him firm on Îmân and takes much more work from him.

Moulana Ahmed Suleman Khatani

Bishr Hafi: *If a topî had to fall from the sky, it would fall onto the head of one who doesn't want it! (Hilyatul Awliyâ Vol.8 Pg.355)*

Introduction

Following the Sunnah of Rasûlullâh ﷺ is the only source of glory and success, for Allâh has commanded us to follow him and has guaranteed us guidance if we do so.

Those who understood this command best were the Sahâbah ؓ the illustrious companions of Nabî ﷺ. We therefore find them clinging to every aspect of the life of Nabî ﷺ. The classification of his actions into *sunanul hudâ*- practices carried out as an act of worship- and *sunanuz zawâid*- practices carried out more as a habit- was unknown to them. The mere fact that it is a Sunnah of Rasûlullâh ﷺ was sufficient for them to realise that we have to follow it.

On account of the great importance attached by the Sahâbah ؓ to following the Sunnah, the Sahâbah ؓ have also become role models of the Sunnah. We have therefore been ordered, in both the Qur'ân and Ahâdith, to follow these great flag-bearers of the Sunnah. From amongst these great sunnats, is the Sunnah of keeping the head covered at all times.

This book is a collection of narrations, as well as statements of 'ulamâ concerning the Sunnah of the topî (Islamic headgear).¹ Special attention was given to discussing the significance of the topî and the importance of covering the head when in salâh. May Allah accept this humble effort!
Âmîn

¹ 'Topî' is an urdu word for the hat worn by Muslims. We have used it throughout this book on account of its widespread usage.

The Sunnah of covering the head

All praise is due to Allah who granted us clothing to cover our bodies and beautify them. Peace and salutations be upon His messenger, Muhammad ﷺ. From amongst the noble Sunan (practices) of Rasûlullâh ﷺ is that he covered his head at all times. He generally adopted the turban for this purpose, but would, at times, wear only a topî (Islamic headgear). This practice was adopted by the Sahâbah ؓ and has remained the practice of the 'Ummah from then onwards.

It is only recently that a group arose, claiming that covering the head has no place in Islâm; instead they have relegated it to the place of a ritual or custom.

To backup their ridiculous claims, they assert that there exist no ahâdîth (narrations of Rasûlullâh ﷺ) proving that Nabî ﷺ wore a topî, conveniently sidestepping the issue of the turban, as it is proven from many authentic ahâdîth.

In this book I intend to show that this claim of theirs is baseless; rather there are dozens of ahâdîth discussing the topî of Nabî ﷺ, in addition to hundreds of other narrations showing the topî of the Sahâbah ؓ and the Tâbi'în رَحْمَةُ اللَّهِ عَلَيْهِم and the great importance they attached to it.

I have also quoted extensively from the great scholars of the past, who testified to the lofty position held by the topî in Islâm.

My secondary aim is to show that, as many different types of topîs are proven from ahâdîth, one may adopt any material, style or colour of topî with the assurance that he is following the Sunnah.

Great efforts were made to ensure the authenticity of every narration quoted; I have therefore devoted a special chapter to outlining the authenticity of the narrations in this book.

While I have tried my utmost to ensure that the book is free of errors, I am only human and thus prone to err.

I would greatly appreciate being informed of errors of any type in this book, so that they could be rectified in future editions.

I would also like to extend a request to all `Ulamâ and scholars of dîn to please forward to me any other narrations they come across concerning the topî, as well as any suggestions they have concerning this book.

جزاكم الله خيرا

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The authenticity of the narrations in this book

When discussing the viability of a hadith as proof, we divided the narrations into three categories:

- I. *Strong*- this includes 'sahih' and 'hasan' narrations, as well as 'hasan li ghairih' i.e. those weak narrations that are classified as strong on the basis of their being supported by other narrations.
- II. *Weak*- by these we mean such narrations that have slight weaknesses in them. This may be used to show the desirability of a certain act or to back up other narrations.
- III. *Very weak*- these are such narrations that may only be quoted if their weakness is mentioned at the same time. No law at all may be extracted from such narrations.

In this book we used the first group as our main source, taking support from the second group when the need arose. The status of the chain of narrators of each hadith is clearly mentioned in the footnote accompanying it; however we kept it in the Arabic language, as the terms used are quite intricate and generally only understood by those familiar with Arabic. However, if an extremely weak narration was quoted, then this was pointed out in the English text as well.

The different types of narrations

The narrations in this book are of two types:

- I. *Marfû'*- The statements of Rasûlullâh ﷺ concerning covering the head or narrations concerning the topi of Rasûlullâh ﷺ.
- II. *Mauqûf*- The narrations concerning the topi of the Sahâbah رضى الله عنهم or those after them.

When quoting narrations from the first category, we endeavoured our utmost to find judgements of the leading muhadithîn (scholars of hadith) concerning the strength of each narration. An in-depth study was conducted into every narration, to such an extent that, at times, hundreds of books were referred to resulting in over a week being spent on one hadith. The summary of each study can be found in the footnote under the respective hadith.

When checking the narrations of the second group, the difficulty we encountered was that very few muhadithîn have ever discussed the condition of these narrations. We thus had to check up each narrator individually, to ascertain his reliability. This was quite a daunting task, as the narrations of this type, in this book, number over 100. Each narration has a chain of transmission containing 4 to 10 narrators. Thus over 500 narrators had to be scrutinised according to the standards laid down by the leading scholars of hadith.

Errors have undoubtedly occurred, but we tried to keep them to a minimum by double-checking everything and by relying on the accepted and trusted books of 'Jarh wat Ta'dîl'- the field of ascertaining the strengths and weaknesses of narrators.

We relied to a great extent on the books of Ibn Hajr Asqalânî, Shamsudîn Azh-Zhahabî, Yûsuf Mizzî and Khatîb-Baghdâdî. Great support was also taken from the works of Imâm Bukhârî,

Ibn Abî Hâtim Râzî, Ibn Hibbân, Ibn Asâkir, As-Sam'ânî رحمهم الله and many others.

The majority of the narrations in this book were taken from such books of hadîth and history that mention a chain of transmission with each narration, thus each narration was checked to determine its strength. Many narrations were however, taken from the reliable books of history which either do not mention the chain of narrators or if they do mention them, then the need was not felt to check up these narrations on the basis of the reliability and authenticity of these books eg. Al-Bidâyah wan Nihâyah of Ibn Kathîr, Târikhut Tabarî, Siyaru A'lâmin Nubalâ of Az-Zhahabî etc.²

² تبيہ:

- عند المزو إلى إحدى الكتب الستة الرقم الأول هو رقم الصفحة بالطبع الباكستاني و الرقم الثاني هو رقم الحديث بطبع دار السلام.
- المراد بقولنا "رجالہ رجال الصحيح" أن رواۃ کلہم قد روى عنهم البخاری أو مسلم في صحيحہما
- المراد بقولنا "رجالہ موثقون" أن بعض رواۃ قد وثق و الباقين أقوى منه أو مساوین له

The number of narrations in this book

The total number of narrations that we could find concerning the topî is over 250.

40 of these are Marfû' (concerning Nabî ﷺ), while the remainder are Mauqûf (concerning the Sahâbah and others). The overwhelming majority of these narrations are strong while there are weak ones as well.

We inserted these narrations into their relevant chapters where possible and mentioned all the Marfû' narrations as well as a summarized discussion of their strength, in Arabic at the end of the book.

The topî

What is a topî?

The word 'topî' is an Urdû word; however it will be used throughout this book because of its widespread usage.

The Arabic equivalent is قَلَنْسُوَة 'qalansuwah'. This is the word used for the topî in most of the ahâdîth as well as in the books of history.

The definition of the *qalansuwah* is:

"A covering for the head which

- is black, white or any other colour,
- generally has both an inner and outer-lining but sometimes only has one lining,
- is found both with earflaps and without them,
- is made of fabric or leather, but generally of fabric and
- a turban is generally worn over it."¹

Many other words are also used for the topî in the Arabic language. These will be discussed in detail in the chapter concerning the different types of topîs. Here we have sufficed on just listing some of them:

كُمَّة , طَائِيَّة , عَرَقِيَّة , طَرْبُوش ,
 قَلَسَاة , عَرَاقِيَّة , قَلَنْسِيَّة , كُوفِيَّة ,
 بُرُتْس , قَلَنْسِيَّة , طَرْطُور , شَاشِيَّة

¹ انتهى السؤل على وسائل الوصول إلى شمائل الرسول ٥٠٨/١، الدعامة ص ٤٠. نقلا عن شرح كتاب الفصيح للفراء و شرح الشمائل لابن حجر الميمني.

The history of the topî

Historians have mentioned very little concerning the origin of the topî and the different phases it passed through.

'Allāmah Ibn Ja'far Al-Kattānî رحمه الله mentioned that we could gauge how long the topî has been in vogue, from the narration of Tirmizhî in which mention is made of the topî of Mūsâ عليه السلام.²

'Allāmah 'Azizî رحمه الله has written that topîs were very common amongst the Arabs, from the time when Nabî ﷺ was sent to them.³

Abul Qāsim Al-Baihaqî رحمه الله has mentioned that the first person to adopt the topî was Shîth, the son of Âdam عليه السلام.⁴

The great scholar, Shaikh Abûbaktir Ibn 'Arabî رحمه الله has, in his commentary of Tirmizhî, "Âridhatul Ahwazî" (Vol. 7 Pg. 242), classified the topî as part of the attire of the Prophets ﷺ and of those pious ones who tread the path towards Allāh.

² الدعامة ص ٤٩ و الحديث وإن كان فيه كلام لكن ذكرت قلنسوة موسى في روايات أخر

منها: ما رواه القرطبي في الجامع لأحكام القرآن ٢٨٧/٧ عن ابن القاسم قال سمعت مالكا يقول: كان موسى إذا غضب طلع الدخان من قلنسوته و روى ابن عساكر (١٦١/٦١) نحوه عن زيد بن أسلم و منها ما أخرجه ابن أبي شيبة في مصنفه ١٨٥/٧ عن وهب بن منبه قال كان على موسى يوم نأى وبه عند الشجرة جبة من صوف و تيجان من صوف و قلنسوة من صوف.

³ السراج المنير ٢٣٥/١

⁴ محاسن الرسائل ص ٣٢٠ وهو من زيادات المحقق نقلا عن مشارق التجارب

Many different types of topîs were worn in the time of Nabî ﷺ, including the *burnus* (a hooded garment), however it seems that the *burnus* came into vogue well before this time, as it was very popular with the Christian monks of that time.

Imâm Mâlik رحمه الله was asked concerning the origin of the topî. He answered, "It was found in the time of Rasûlullâh ﷺ and in my opinion it was found before that as well."⁵

Hafiz Jalâluddîn Suyûtî رحمه الله has written that the first person to wear a (very) high topî was Hishâm Ibn Abdul Malik (the famous Umayyad Khalîfah who ruled from 105 A.H. until 125 A.H.).⁶

Historians agree that the person responsible for the widespread wearing of extremely high topîs is the Khalîfah Al-Mansûr. In the year 153 A.H. he ordered the public to wear very high, black topîs as a result of which topîs about 40 cm high were made, with bamboo inside propping them up.

Abû Dulâmah, a famous poet and one of those forced to wear this topî, composed the following poem concerning this incident:

وكنّا نرجى من إمام زيادة * فزاد الإمام المصطفى في القلائس
تراها على هام الرجال كأنها * دنان يهود جللت بالبرانس

"We were hoping to get an increase from the Khalîfah,
instead he increased the height of our topîs.
You would see them on the heads of men,

⁵ المختار شرح الموطأ، كذا في الدعامة ص ٤٩

⁶ الوسائل في معرفة الأوائل ص ٨٠

as if they were earthenware jugs of the Jews, draped in hooded-cloaks.”⁷

It is narrated that Abû Dulâmah, on another occasion, visited Al-Mansûr while dressed in the uniform that Al-Mansûr had ordered them to adopt i.e. wearing a tall, black topî; a cloak with the following âyah engraved on the back:

فسيكفيكم الله و هو السميع العليم

“Allah is sufficient for you against them. He is the All-seeing, the All-knowledgeable.”

and with his sword hanging from his waist. (The normal practice of the Arabs was to hang the sword around the neck). The following conversation then ensued:

Al-Mansûr: How are you? O Abû Dulâmah!

Abû Dulâmah: Not well at all, O Amîrul Mu`minîn!

Al-Mansûr: Why is that?

Abu Dulâmah: What do you expect from a person whose face is in the middle of his attire (because of the high topî), whose sword is in his posterior and who has thrown the Qur`ân behind his back?

Al-Mansûr was greatly amused at this retort and immediately ordered that this uniform be changed.⁸

It seems that these high topîs caught the fancy of many, thus they became popular to such an extent that in the year 250 A.H. the

⁷ الكامل لابن الأثير ١١٠/٥، تاريخ الطبري ١١٧/٨، تاريخ الذهبي ٣٥٦/٩، النجوم الزاهرة ٢٠/٢

⁸ تفسير القرطبي ١٤٣/٢

Khalîfah Al-Musta'in passed a law ordering people to reduce the height of their topîs.⁹

'Allâmah Kowtharî رحمه الله has written that the high topî was generally worn at official functions (during the 'Abbâsid reign).¹⁰

'Allâmah Tabarî رحمه الله has recorded that in the year 235 A.H. the Khalîfah Al-Mutawakkil ordered all Non-Muslims living under Muslim rule to adopt clothing different from that worn by the Muslims. Those of them who wore topîs had to wear topîs a different colour from that worn by the Muslims and had to sew two buttons to them, as a distinguishing symbol.¹¹

Shaikh Ârif Hifnî رحمه الله writes, in his commentary of Jâmi'us Saghîr, that (in his time) the topî was very common in Hijâz (the region wherein Makkah and Madînah are situated).¹²

Yazîd ibn Khâlîd says: I saw Abul Umaitir (who was declared the Khalîfah in 195 A.H) with 500 of his supporters walking in front of him, all wearing tall Syrian topîs.¹³

Shaikh Yâqût Al-Hamawî (626 A.H) رحمه الله writes concerning the people of بلغار (Bulgaria), that all of them would wear a topî.¹⁴

⁹ تاريخ الخلفاء ص ٤٠٦ و الرسائل إلى معرفة الأوائل ص ٨٠

¹⁰ تعليقات الكوثري على مناقب الإمام أبي حنيفة للذهبي ص ٨

¹¹ تاريخ الطبري ١٥٦/١١

¹² الدعامة ص ٤٠

¹³ تاريخ دمشق ٣٢/٤٣

¹⁴ معجم البلدان ٤٨٨/١

He also authored the following interesting article concerning Sijistân.

"The men all wear two or three turbans at once, whose colours are generally white, green, red and yellow. These are then tied around a huge cup-shaped topî, in such a manner that all the different colours are displayed.

All of them follow the Hanafî mazhab and (because of strict adherence to the laws of hijâb) no woman ever leaves her home. If she has to visit her family, then this is done after nightfall." ¹⁵

We can thus conclude that wearing the topî was the practice of the Prophets ﷺ and has remained the practice of the Muslims for hundreds of years.

May Allâh grant us the ability to follow their blessed footsteps.

Âmin

The significance of the topî

It will become clear to us from the coming narrations that the topî formed an integral part of the dressing of the beloved Rasûl of Allâh ﷺ and his illustrious companions, the Sahâbah رضى الله عنهم, and has remained part of the dressing of the Muslims right up to these times.

'Allâmah Ibn Qayyim Al-Jauziyah, 'Allâmah Suyûtî, Ibnul Hâj, Mîrak, 'Allâmah Bârizî and Shaikh Muhib At-Tabarî رضى الله عنهم have all written:

"Nabî ﷺ would normally wear a turban with a topî underneath. He would sometimes wear only a topî and at times only a turban."¹

'Allâmah Tîbî رضى الله عنه (743 A.H.), the first commentator of Mishkâtul Masâbîh (a famous book of hadîth), mentioned that the wearing of a topî alone (i.e. without a turban) is (also) Sunnah, as is the practice of many.²

The great scholar, Shaikh Abûbakr Ibn 'Arabî رضى الله عنه has, in his commentary of Tirmizhî, 'Aridhatul Ahwazî (Vol. 7 Pg. 242), classified the topî as part of the attire of the Prophets ﷺ and of those pious ones who tread the path towards Allâh ﷻ.

He also mentioned that it protects the head, stabilizes the turban and (most importantly) it is *sunnah*.

'Allâmah Ibn Jawzî رضى الله عنه has also classified the topî as Sunnah.³

¹ زاد المعاد ١/١٣٥، الخاوي ١/٨٣، الدعاء ص ٤٣

² الكاشف عن حقائق السنن ٨/٢١٥

³ شرح المناوي على الشمائل ١/٢٠٣

Sulaimân Ibn Abî `Abdullâh رَحِمَهُ اللهُ mentions that he found the senior Muhâjirîn رَضِيَ اللهُ عَنْهُمْ tying turbans on their topîs.⁴

So much importance was given to covering the head by our *Salafus Sâlihîn* (pious predecessors i.e. the Sahâbah رَضِيَ اللهُ عَنْهُمْ and those after them) that we find them always wearing turbans. This fact is undeniable in the light of the hundreds of narrations concerning the turban of Nabî رَضِيَ اللهُ عَنْهُ, the Sahâbah رَضِيَ اللهُ عَنْهُمْ, and those succeeding them.

Rukânah رَضِيَ اللهُ عَنْهُ reports that Rasûlullâh رَضِيَ اللهُ عَنْهُ said:

لا تزال أمتي على الفطرة ما لبسوا العمام على القلائس

“My followers will remain on the *fitrah* (the Sunnah of the Prophets رَضِيَ اللهُ عَنْهُمْ or the original path set down by Allâh) as long as they wear their turbans on topîs.”⁵

Note: We were unable to trace some of the narrators of this hadîth; therefore we could not verify its authenticity.

Imâm Mâlik رَحِمَهُ اللهُ mentions that it was the practice of the Sahâbah رَضِيَ اللهُ عَنْهُمْ to wear topîs.⁶

⁴ مسند إسحاق بن راهويه ٨٨٢/٣ والمصنف لابن أبي شيبة ٤٨/٦ و رجاله رجال الصحيح إلا سليمان بن عبد الله وهو مقبول

⁵ رواه الديلمي في مسند الفردوس ٩٣/٥ و فيه راو ضعيف و جماعة لم أعثر على تراجمهم. و ذكره الكناز في الدعامة ص ١٥ و لم يتعرض لتصحيحه أو تضعيفه والله أعلم.

⁶ التمهيد ٢٦١/١٤

There can be no doubt in the fact that donning the topî was the practice of the Sahâbah ؓ and their successors. In addition to the abovementioned narrations, the following great personalities are all reported to have mentioned that it was the practice of the Sahâbah ؓ to wear the topî.

- | | |
|---|--|
| 1. Hasan Basrî ⁷ | 5. Wâil Ibn Hujr ؓ ¹¹ |
| 2. Imâm Mâlik ⁸ | 6. Faltân Ibn `Âsim ؓ ¹² |
| 3. Abû Kabshah ⁹ | 7. Ibrâhîm An-Nakha'î ¹³ |
| 4. `Abdullâh Ibn
Abûbakr ؓ ¹⁰ | 8. Mahmûd Ibn
Labîd ؓ ¹⁴ |

The books of history also show very clearly that it was always the practice of the Muslims to wear the topî.

⁷ البخاري تعليقا ص ٥٦ - باب السجود في شدة الحر - وقال الحافظ: "وصله ابن أبي شيبة"

⁸ شعب الإيمان ١٦٧/٥ ورجاله ثقات

⁹ الترمذي ص ٣٠٨ (١٧٨٢) وقال: هذا حديث متكرر

¹⁰ عمدة القاري ٣٠٦/٢١ وفتح الباري ١٠/٢٧٢

¹¹ ابن خزيمة ٢٣٣/١ وقال محققه: إسناده صحيح، ورواه أبو داؤد ص ١٠٥ (٧٢٨)

¹² ابن قانع في معجمه (١٥٣٤) و أبو نعيم في تاريخ إصبهان ١٣١/٢ والطبراني

في الكبر و قال الميمني في الجمع (٢٢٢٦): رجاله موثقون

¹³ عبد الرزاق ٤٠١/١ ورجاله رجال الصحيح

¹⁴ المغازي للواقدي ٧٥/١ ورجاله ثقات إلا الواقدي وهو مقبول في المغازي

The great historian, 'Allâmah Ibn Jarîr At-Tabarî رحمه الله has, in many places of his book, *Târîkhul Umam wal Mulûk*, discussed the dressing of the Muslims and has mentioned that the topî of the Muslims of a certain era was of a particular type. (E.g. Vol. 11 Pg. 3 and Pg. 156)

In the same strain we find that another famous historian, Muhammad Ibn Sa'd رحمه الله, when discussing the topî of Dâwûd At-Tâî رحمه الله, mentioned that his topî was similar to the topî worn by the businessmen of that time.¹⁷

Thus it was the habit of the businessmen as well, to adhere to the *Sunnah* of the topî.

'Allâmah Ibn Taymîyah رحمه الله has also highlighted the importance of the topî. It is mentioned in his *Majmû` Fatâwâ* (Vol. 11 Pg. 493) that he was asked regarding a group of Muslims who engaged in a variety of weird actions viz. carrying snakes, keeping dishevelled hair, leaving their heads uncovered etc.

He answered that actions such as leaving the head uncovered etc. are neither the distinguishing characteristics of the Pious nor of the *Sahâbah* or the *Tâbi`în* and was not found amongst the 'Ulamâ of the Muslims in the previous or latter times, therefore they have opposed the path of the Muslims, have abandoned the realities of our *dîn* (religion) and have strayed off the path of the servants of Allâh.

This strong rebuke by 'Allâmah Ibn Taymîyah رحمه الله speaks volumes of the importance attached by him to the topî.

Anyone who peruses through the books of history will realize that the topî was always a latent feature of the lives of the Muslims. This

¹⁷ ابن سعد ٣٤٧/٦ و رجاله رجال الصحيح

can be gauged by the fact that in every era there lived a group of people whose sole occupation was the sewing of topîs.

If it was not the practice of the people to wear topîs then for whom were they making the topîs?

The following incident concerning a topî-maker is mentioned by Hafiz Ibn Kathîr رحمه الله :

Qâdhî Abû 'Umar رحمه الله (320 AH) was a great scholar who was known for his beautiful character and fair dealings. On one occasion when many of his associates were gathered around him, a roll of expensive material was placed before him to purchase. The associates of the Qâdhî greatly admired the rich cloth, so the Qâdhî purchased it for 50 dînârs (gold coins) and then ordered a topî-maker to make topîs from this material for all those present.¹⁸

The famous Mufasssir 'Ikramah رحمه الله , who was a Tâbi'î (one who met the Sahâbah رضي الله عنه), explained that the verse:

و لا تقربوا مال اليتيم

"Don't even come close to the wealth of an orphan".

means: "Don't even take a topî from him".¹⁹

We thus learn that the topî was part of their wardrobe, as well.

The historians have mentioned that there was a certain family who lived from about 100 A.H. who were known as the 'Dowraqî' family

¹⁸ البداية و النهاية ١١/١٧٢

¹⁹ تفسير الطبري ٣/٥٩٩ و الدر المنثور ٣/٣٨٤ عن أبي الشيخ

on account of them wearing a type of high topî known as الدَوْرَقِيَّةُ 'The Dowraqîyyah'.²⁰

From this we can understand how particular the Muslims were regarding the wearing of the topî.

Another proof that the topî was worn in the time of the Sahâbah ؓ and those after them are the many narrations mentioning the discussions of the Mufasssîrîn (commentators of the Qur'ân) of those times, concerning whether giving someone a topî will be classified as clothing him and thus suffice as *kaffârah* (atonement) of a broken vow, as Allâh Ta'âlâ has ordered us saying:

”أَوْ كَسَوْهُمْ“
“or clothe them.”

Hadhrat 'Imrân Ibn Husain ؓ answered this question in the following manner, “If a delegation visits your leader and he gives each one of them a topî, will you say that he has clothed them? No.”²¹

This also shows that the topî was one of the items of clothing worn in those glorious days.

After studying all these narrations, we can only arrive at one conclusion and that is that the topî forms an integral part of the dressing of every Muslim and there can be no doubt in the topî forming part of our religion.

²⁰ الأنساب للسمعاني ٥٦٤/٢، الثقات لابن حبان ٦٠٥/٥

²¹ الدر المنثور ١٥٤/٣ عن عبد بن حميد وابن المنذر وابن أبي حاتم وقال الحافظ في

التلخيص الحبير ١٧٢/٤ إسناده ضعيف

Why should we wear the topî?

A doubt lurking in the heart of many people is that the topî was worn by Rasûlullâh ﷺ as a habit not as an act of worship; there is therefore no need for us to emulate Rasûlullâh ﷺ in this regard as there will be no reward in practising upon that which is not an act of worship.

To clarify this doubt, the following should be borne in mind:

Firstly, when the intention is to attain the pleasure of Allâh then one will be rewarded for any action performed. This is derived from the hadîth: "Actions are judged by the intention."²²

Secondly, we have been ordered by Allâh ﷻ to emulate Rasûlullâh ﷺ. No distinction was made between emulating him in those actions done out of habit and those done as an act of worship. Allah Ta'âlâ ordered Nabî ﷺ to announce, "If you love Allâh then follow me, Allâh will love you." (Surah Âlu 'Imrân Verse 31)

'Allamah Ibn Kathîr رحمه الله stated in the commentary of this verse:

"This verse classifies as a liar any person who claims to love Allah yet does not follow the pattern of Rasûlullâh ﷺ. This (classification as a liar) will continue until he follows Nabî ﷺ in **all his statements, actions and conditions.**"

Thirdly, the practice of the Sahâbah, Tâbi'în and those after them has always been to emulate Rasûlullâh ﷺ even in the minutest details. Dozens of narrations in Hayâtus Sahâbah and other books testify to this. By us claiming that these things are baseless, we are

²² الصحيح للبخاري ص ٢ (١)

refuting something that has remained the practice of this Ummah from its very inception and are in fact claiming that no one properly understood Dīn until today. Allāh forbid!

Lastly, the topī has today become a distinguishing characteristic of the Muslims. As soon as we see someone wearing a topī, regardless of which part of the world we are in, we identify him as a Muslim. It is thus necessary for us to hold fast to our Muslim identity and strive to distinguish ourselves from the disbelievers.

Wearing a topî without a turban

There exists a difference of opinion amongst the muhadithîn as to whether it is Sunnah to wear the topî alone, or does it have to be worn with the turban.

This difference of opinion is based on the following hadîth. Rukânah رحمہ اللہ quotes Rasûlullâh ﷺ as having said:

فرق ما بيننا و بين المشركين العمام على القلائس

“The difference between us and the polytheists is that we tie our turbans on topîs”²³

This Hadîth has been interpreted in two ways:

1. We wear turbans and topîs while the polytheists only wear topîs. In this case the differentiating factor would be the turban.

A large group of muhadithîn has preferred this explanation. From amongst them are:

²³ قال الترمذي ص ٣٠٨ (١٧٨٤): "هذا حديث حسن غريب وإسناده ليس بالقائم، ولا يُعرف أبا الحسن العسقلاني ولا ابن ركانة."

و رواه أبو داود ص ٥٦٤ (٤٠٧٨) و الحاكم ٤٥٢/٣ و غيره.

قال البخاري في تاريخه ٨٢/١: "إسناده مجهول لا يعرف سماع بعضهم عن بعض."

و قال الذهبي: "لم يصح حديثه" - أي حديث محمد بن ركانة الراوي - تهذيب التهذيب ١٥٢/٧.

و في هذا الإسناد اختلاف كثير، انظر بذل المجهود ٤٠١/٦ و تحفة الأشراف ١٧٤/٣

'Allâmah Ibn 'Arabî, Munâwî, 'Azîzî, Jazrî, 'Arif Billâh Al-Hifnî, Zurqânî, Baijûrî, Kattânî, Mullâ 'Alî Qârî and Moulâna 'Abdul Hay Al-Lucknowî رحمہم اللہ .

2. We wear topîs and turbans, while the polytheists only wear turbans, without topîs. In this case, the distinguishing factor would be the topî and not the turban.

An equally large number of 'Ulamâ have preferred this view. They are:

'Allâmah Tibî, Muhib Tabarî, Mirak, Ibnul-Qayyim, Ibnul Hâj, Halbî, Ibn Hajr Al-Haitamî, As-Suyûtî, Ibnul Malik, Jassûs, Abdul Haq Dehlawî, Moulânâ Rashîd Ahmad Gangohî and Moulânâ Khalîl Ahmad Sahâranpûrî رحمہم اللہ .

'Allâmah Ibnul Ja'far Al-Kattânî رحمہ اللہ has mentioned that the explanation given by the first group is more suitable to the hadîth i.e. the turban is the distinguishing characteristic.

This is supported by a number of other, albeit weak, narrations that show that the turban is the distinguishing mark of the Muslims.²⁴

Based on this commentary of the hadîth, some 'ulamâ claim that it is makrûh (reprehensible) to suffice on wearing a topî and not adopting the turban. However, the following important points should be borne in mind:

Firstly, this hadîth is extremely weak, thus no laws may be deduced from it.

Secondly, no clear-cut ruling may be passed based on this hadith, because of the great difference of opinion concerning its purport.

Thirdly, there are a number of strong narrations that show that wearing a topî alone was also a Sunnah of Nabî ﷺ, even though adopting the turban is far more rewarding and beneficial.

Even if we do assume that this hadith is sound and that sufficing on the topî was from the characteristics of the polytheists, then too it would be completely permissible to wear only a topî in these times as the topî is not a characteristic of the polytheists anymore. Yes, adopting the yarmulke of the Jews would be impermissible as it is a salient feature of Judaism.

The colour of the topî

A. White

The colour greatly liked by Nabî ﷺ was white and therefore he normally wore a white topî.

عن ابن عمر رضي الله عنهما: كان رسول الله ﷺ يلبس قلنسوة بيضاء

Ibn 'Umar narrates that Rasûlullâh ﷺ would wear a white topî.¹

Similar narrations have been narrated by:

1. Ibn 'Abbâs رضي الله عنه²
2. 'Âishah رضي الله عنها³

¹ الطبراني في الكبير وقال الطبراني في المعجم ٢١١/٥: فيه عبد الله بن عمر بن الخطاب رضي الله عنهما: كان رسول الله ﷺ يلبس قلنسوة بيضاء. وثقه ابن حبان وقال ربما اختطأ وضعفه جهور الأئمة وبقية رجاله ثقات. قال العزيمي في السراج المنير ١١٣/٤: إسناده حسن.

² أبو الشيخ في أحوال النبي ص ١٠٤. قال العراقي في المعنى عن حمل الأسفار ٣٧٦/٢:

ضعيف. وكذا ضعفه الفيني في تذكرة الموضوعات ص ١٥٥، وأما ما قال الشيخ علوش في زوائد الأجزاء المنورة ص ٤١٨: إسناده واحد، العزمي هو محمد بن عبيد الله وهو متروك إلخ. ففيه نظر لأن العزمي هنا هو عبد الملك بن أبي سليمان كما في كشف الثغاب وهو صدوق له أوهام كما في التقریب. و في سبل المدي ٢٨٤/٧ "مصرية" بدل "مضربة".

³ ابن عساکر ١٩٣/٤ وفيه عاصم بن سليمان اللوزي و لعله الكوزي البصري الذي قال الذهبي: هو متهم بالكذب. سورة الذهبي ص ٤٩١. و انظر الكامل لابن عدي ٤١٣/٦ وهو في فيض القدير (٧١٦٧) بلفظ "كان يلبس قلنسوة بيضاء لاطنة".

و الحديث تشهد له روايات أخر حتى يكون حسنا لغروه

3. Abû Hurairah ؓ⁴
4. Farrqad ؓ⁵
5. Anas ؓ⁶

Nabî ؐ has also ordered us to wear white saying:

الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفَّوْا فِيهَا مَوْتَكُمْ

“Wear white clothing, for it is amongst the best of clothing and enshroud your dead in it.”⁷

We should thus endeavour to wear white clothing and topîs as often as possible, as we would be carrying out the command of Rasûlullâh ؐ and be following the pattern set down by him.

It was also the practice of the Sahâbah ؓ (the companions of Nabî ؐ) and the Tâbi`în (Successors) to don white topîs.

⁴ أبو الشيخ في أحوال النبي ص ١٠٤ و هو في جامع المسانيد لأبي حنيفة ١٩٨/ ١
والحديث ضعيف جدا كما قال ابن حبان في المحروحين ٣٧٩/ ١ ولكن المعنى صحيح

⁵ ابن السكن في المعرفة عن محمد بن سلام عن الحسن، ذكره الشامي في سبل الهدى
٢٨٤/ ٧ و نقله الحافظ في الإصابة ٢٠٧/ ٥ و سكت عنه.

⁶ ابن عساکر في تاريخه ٤/ ٩٣ و سبل الهدى ٢٨٥/ ٧ وضعفه في الدعامة ص ٤٧

⁷ الترمذي (٩٩٤) و قال: حديث حسن صحيح

We find the practice of the following mentioned in the hadith:

- | | |
|-------------------------------------|--|
| 1. Anas Ibn Mâlik ؓ ⁸ | 8. Sâlim Ibn `Abdullâh ¹⁵ |
| 2. `Uthmân ؓ ⁹ | 9. `Ubaidullâh Ibn `Abdullâh ¹⁶ |
| 3. `Alî ؓ ¹⁰ | 10. Hammâd Ibn Zayd ¹⁷ |
| 4. Ibn `Abdus Salâm ¹¹ | 11. Sa`îd Ibn Jubayr ¹⁸ |
| 5. `Alî Ibn Husain ¹² | 12. `Umar ibn `Abdul `Azîz ¹⁹ |
| 6. Qâsim Ibn Muhammad ¹³ | 13. Abû Umâmah ؓ ¹⁹ |
| 7. Sufyân Ath-Thawrî ¹⁴ | 14. Abû Ruhm ؓ ¹⁹ |

⁸ الحاوي للفتاوى ٨٣/١ عن سداسيات الرازي

⁹ الجرح و التعديل ١١٩/٩

¹⁰ ابن سعد ٢٢/٣ وسنده ضعيف

¹¹ در الخصامة ص ٢٠

¹² للمصنف لابن أبي شيبة ٣٣/٦ و ابن سعد ١٦٨/٥ و رجاله موثقون

¹³ ابن سعد ١٤٧/٥ و رجاله رجال الصحيح إلا خالد بن أبي بكر و فيه لين

¹⁴ تاريخ بغداد ٣٩١/٢

¹⁵ ابن سعد ١٥١/٥ و رجاله رجال الصحيح إلا خالد بن أبي بكر و فيه لين

¹⁶ ابن سعد ١٥٦/٥ و رجاله رجال الصحيح إلا خالد بن أبي بكر و فيه لين

¹⁷ ابن سعد ٢١٠/٧ و رجاله رجال الصحيح

¹⁸ تاريخ الطبري ص ٢٢٩٦

¹⁹ الأحاد و المثاني ٤٤٢/٢ و ٣٣٤/٥

It should be borne in mind that just as Nabî ﷺ and the Sahâbah wore white topîs, they also wore topîs of many other colours. From amongst these colours are:

B. Black

'Abdur Rahmân Ibn Ziyâd ؓ narrates that Nabî ﷺ wore

فلنسوة من الممطر السيجان

a black woollen topî.²⁰

A black topî was also worn by:

- | | |
|--------------------------------------|---|
| 1. Abû Mûsâ Ash'arî ؓ ²¹ | 8. Aswad ²⁸ |
| 2. Ibn Abî Awfâ ؓ ²² | 9. Ibrâhîm An-Nakha'î ²⁹ |
| 3. Imâm Abû Hanîfah ²³ | 10. Imâm Awzâ'î ³⁰ |
| 4. Sa'id Ibn Musayyab ²⁴ | 11. Al-Mas'ûdî ³¹ |
| 5. Muhammad Ibn Talhah ²⁵ | 12. Abû Qursâfah ؓ ³² رحمهم الله |
| 6. Dâwûd At-Tâî ²⁶ | |
| 7. Dâwûd Ibn 'Îsâ ²⁷ | |

²⁰ رواه البلاذري في تاريخه، كنا في سبل الهدى ٧/ ٢٨٧.

²¹ تاريخ الطبري ص ٢٦٢٧

²² ابن سعد ٢٢٦/٤ وسكت عنه الخافظ في الدراية ٢٢٢/٢ وله شاهد في مسند ابن أبي أوفى ١٢٨/١

²³ سمر أعلام النبلاء ٣٩٩/٦ و مناقب الإمام أبي حنيفة للذهبي ص ٨

²⁴ ابن سعد ١٠٥/٥ و رجاله رجال الصحيح

²⁵ مستدرک الحاكم ٣٧٥/٣ و سكت عنه الذهبي

²⁶ ابن سعد ٣٤٧/٦ و رجاله رجال الصحيح

²⁷ جمهرة خطيب العرب ١١٦/٣

²⁸ المصنف لابن أبي شيبة ٢٩٧/١ ابن سعد ١٣٧/٦ و رجاله رجال الصحيح

²⁹ ابن سعد ٢٨٧/٦ و رجاله رجال الصحيح إلا أنها الميتم القصاب و هو صدوق

³⁰ تاريخ أبي زرقة ص ٩٣

Mullâ 'Alî Qârî رحمہ اللہ mentions:

إنه يسن لبس السواد لحديث فيه و قد جمع السيوطي جزءاً في لبس السواد

"It is Sunnah to wear black as this has been narrated in the ahâdith. 'Allâmah Suyûtî رحمہ اللہ has compiled a booklet concerning the wearing of black."³³

The booklet is named "تلج الفواد في أحاديث لبس السواد" and is included in his book "Al-Hâwî" [pg. 87].

'Allâmah Zayla'î رحمہ اللہ writes in his celebrated book on Hanafî fiqh, "Tabyînul Haqâiq" [vol.6 pg.228]:

و ندب لبس السواد... لأن محمداً رحمه الله ذكر في السير الكبير في باب الغنائم حديثاً يدل على أن لبس السواد أفضل

"It is mustahab (preferable) to wear black since Imâm Muhammad has mentioned a hadîth in "As-Siyarul Kabîr" indicating the preference of wearing black."

³¹ العقيلي ٢/٢٣٦

³² الدلل لأحمد ٢/٢٥٦

³³ جمع الرسائل ١/٢٠٤

'Allâmah Shâmi رحمه الله - the imminent Hanafî jurist- has also mentioned the preferability of wearing black.³⁴

C. Green

عن ابن عباس ؓ: كان لرسول الله ﷺ ثلاث فلاتس. فلتسوة بيضاء مضربة وقلنسوة برد
حيرة وقلنسوة ذات آذان... إلخ

Ibn 'Abbâs ؓ narrates that Rasûlullâh ﷺ had 3 topîs: A white, double-layered topî, a green-striped topî of Yemenî cloth and one with earflaps.³⁵

The green topî was also worn by:

1. Imâm Mâlik³⁶
2. Qâsim Ibn Muhammad³⁷
3. 'Abdullâh Ibn 'Awn³⁸
4. Sha'bî³⁹
5. Hasan Ibnul Mus'ab⁴⁰

³⁴ رد المختار ٧٥٥/٦

³⁵ أبو الشيخ في أختلاف النبي ص ١٠٤ و مر في "باب الأبيض" رقم ٢

³⁶ شعب الإيمان ١٦٥/٥

³⁷ ابن سعد ١٤٤/٥ و رجاله رجال الصحيح

³⁸ ابن سعد ١٩٨/٧ و رجاله ثقات إلا بكار بن عماد قال البخاري يتكلمون فيه

³⁹ ابن سعد ٢٦٤/٦ و رجاله رجال الصحيح

⁴⁰ المرح و التعديل ٣٦٠/١

The wearing of green clothing was greatly liked by Rasûlullâh ﷺ to such an extent that Anas ؓ says:

كان أحب الألوان إلى رسول الله ﷺ الخضرة

“Green was the colour most liked by Rasûlullâh ﷺ.”⁴¹

A number of narrations regarding Nabî ﷺ wearing green are mentioned in Subulul Hudâ War Rashâd (vol.7 pg.312)

‘Allâmah Ibn Battâl, Ibn Hajr and Munâwî رحمهم الله have all mentioned that the clothing of the inhabitants of Jannah (Paradise) will be green.⁴²

This can be deduced from the ayah,

ويلبسون ثيابا خضرا

“The inhabitants of Jannah will wear green clothing.”

(Verse 31 / Sûrah الكهف)

‘Allâmah Tabarî رحمه الله narrates that the Khalîfah Al-Ma’mûn and his entire army wore green attire; to such an extent that even their topîs were green.⁴³

⁴¹ رواه الطبراني في الأوسط ١٤/٩ و ٣٤١/٦ و قال المنذبي (الجمع ٢٢٧/٥): رجاله ثقات

⁴² فيض القدير (٦٥٠١) و فتح الباري ٢٨٢/١٠ و شرح ابن بطلال ١٠٢/٩

⁴³ تاريخ الطبري ٣/١١

D. Light yellow

A light yellow topî was worn by:

1. Anas ⁴⁴ ﷺ
2. Jundub Ibn 'Abdullâh ⁴⁵ ﷺ
3. Habîb Ibn 'Abdullâh ⁴⁶ رحمه الله

E. Brown

A brown topî was worn by:

1. Wâbisah ⁴⁷ ﷺ
2. Qadhî Shuraih ⁴⁸ رحمه الله
3. 'Abdullah Ibn Mudrik ⁴⁹

⁴⁴ رواه البخاري تعليقا ص ٨٦٣ (٥٨٠٣) وقال الحافظ: قد رويناه موصولا في مسند

مسند... وكذا وصله ابن أبي شيبة... الخ، فتح الباري ٢٧٢/١٠

⁴⁵ الصحيح لمسلم ص ٦٨ (١٦٠)

⁴⁶ لمذهب الكمال ٣٧٤/٥

⁴⁷ البيهقي في السنن الكبرى ٢/٢٨٨ وقال الشيخ أحمد عبد شاکر في تعليقاته على

المحلى: إسناده صحيح جدا. و رواه أبو داؤد ص ١٣٦ (٩٤٨)، كذا في التعليقات على

أبي داؤد للشيخ المحدث محمد عرامة.

⁴⁸ ابن سعد ١٨٩/٦ و رجاله رجال الصحيح

⁴⁹ تاريخ دمشق ٣٤/٣٣

F. Red

A red topî was worn by:

1. Sa'îd Ibnul Musayyab ⁵⁰ رحمه الله
2. Dâwûd Ibn 'Îsâ ⁵¹

There is a difference of opinion concerning the wearing of red garments by men. The most preferred view will be given below, as explained by Moulâna Rashîd Ahmad Ganghohi, Muftî Shafi' Uthmânî, etc رحمهم الله

It is as follows:

- If it is dyed with safflower or a dye containing impure substances, then it would not be permissible to wear such clothing.
- If dyed completely red, with permissible dye, then the wearing of such garments is *Makrûh Tanzîhî* i.e. it is better not to wear it.
- If it is partly red or contains red stripes then it is completely permissible, in fact Nabî ﷺ wore clothing of this type. ⁵²

⁵⁰ ابن سعد ١٠٥/٥ و رجاله موثقون

⁵¹ جمهرة خطب العرب ١١٦/٣

⁵² فتاوى دار العلوم دبريند (إمداد المفتين) ٩٧٧/٢ و فتاوى رشيدية

(في ضمن التأليفات الرشيدية) ص ٤٧٨

True love for the Sunnah

'Allāmah Muhammad Zāhid Kowtharī رحمه الله mentions the following incident concerning leaving the head exposed.

When the Russians conquered the Baltic Muslim States in 1280 A.H. after decades of war, they forced the Muslims to expose their heads when entering the courts of their governors. Allāh filled the heart of one of the 'Ulamā with Islamic-patriotism and self respect to such a degree that he refused to accept this coercion and abasement and therefore approached the Ruler and said to him: "You promised us that you will not interfere in our religious matters, yet you force us to enter the courts of the governors bareheaded, when in fact this is not allowed in Islām."

The Ruler replied: "I will call a conference of your 'Ulamā to see whether their viewpoints on this matter conform to yours."

They were called, but did not lend him any support and were very shaky and indecisive, however this 'Ālim was firm on his stand.

The Ruler then said to him: "Put your proofs down on paper; I will send them to the Grand Mufti of the Empire³³. If he conforms to your view, I will then issue a decree exempting the Muslims of your region from this law in spite of you standing alone on this matter. However, if he also opposes your view, then you will have to bear the consequences of being so obstinate."

³³ By "The Empire" is probably meant the Ottoman Empire which was existent at that time and was taken to be the authority on Islamic affairs.

The 'Âlim agreed and wrote the following:

"The Muslims do not remove their topis when entering the masjids and when in salâh in front of Allâh. If they remove it when entering your courts, it will be as if they are honouring you more than Allâh and this is completely impermissible."

The ruler then sent it to the Grand Muftî who concurred with this staunch 'Âlim, as a result of which all the Muslims of that state were excused from this compulsion.⁵⁴

This is intense zeal and fervour possessed by those whom Allâh grants the true love of Islâm and the Sunnah.

May Allâh make us from amongst them.

Âmîn.

⁵⁴ مقالات الكوثري، ص ١٧٣

The shape of the topî

Topîs of many different shapes and sizes have been narrated from Nabî ﷺ and the Sahâbah رضی اللہ عنہم.

'Allâmah Munâwî writes, " There is nothing wrong in wearing a topî

- that clings to the head, or
- one that is high, or
- a double-layered topî, or
- a single layered topî.

These may be worn with or without a turban, because all these have been narrated; however it is better to wear a topî with a turban. ¹

Similar statements have been mentioned by 'Allâmah Ibn Hajr Al-Haitamî and 'Allâmah Jassûs رحمہما اللہ. ²

The following are the different types of topîs we found mention of in the books of hadîth and history, however we were unable to find an exact description of most of these topîs.

¹ شرح المناوي على الشمائل ٢٠٤/١ ، فيض التذير (٧١٦٨)

² الدعامة ص ٤٤

A. The Kummah (A small, flat and round topî)

'Allamah Tabrânî mentions:

عن ابن عمر رضي الله عنه : كان رسول الله ﷺ يلبس كمة بيضاء

Ibn 'Umar رضي الله عنه narrates that Rasûlullâh ﷺ would wear a white *kummah*³.

A *kummah* is a small round topî, which is flat and not raised.⁴

Nabî ﷺ's wearing a *kummah* has also been reported by:

1. 'Āishah رضي الله عنها
2. Anas رضي الله عنه

³ قال الميمني (المجم ٢١١/٥) : رواه الطبراني في الأوسط (٦١٧٩) عن شيخه محمد بن حنيفة الواسطي وهو ضعيف ليس بالقوي . قال العبد : لكن تابعه محمد بن زهير بن فضال عن روح بن قرة عن ابن خراش عند ابن عساکر ١٩٢/٤ و محمد بن عتبة عن ابن خراش عند أبو الشيخ ص ١٠٣ فيتنقوى مما .

⁴ فيض القدير (٦٢٠٣) ، النهاية ٤٤٥/٤ ، مجمع بحار الأنوار ٤٤٥/٤ \

⁵ رواه الدماطي ، كذا في شرح الزرقاني على المواهب ٦ / ٢٧٨ و في سبل الهدى ٧ / ٢٨٤ و لعله في "سيرة النبي" للدماطي . وعند ابن عساکر ١٩٣/٤ مثله .

⁶ رواه ابن عساکر في تاريخه ٤ / ١٩٣ و قال الكتاني في الدعامة ص ٤٧ : إسناده ضعيف

Mûsâ ؑ is also reported to have worn a *kummah*.

عن ابن مسعود ؓ عن النبي ﷺ قال: كَانَ عَلَى مُوسَى يَوْمَ كَلَّمَهُ رَبُّهُ كِسَاءٌ صُوفٍ وَجَبَةٌ
صُوفٍ وَكُمَّةٌ صُوفٍ وَسِرَاطِيلٌ صُوفٍ وَكَانَتْ نَعْلَاهُ مِنْ جِلْدٍ حَمَاطٍ مَيِّتٍ

'Abdullâh ibn Mas'ûd ؓ narrates that Nabî ﷺ said: "On the day Mûsâ ؑ spoke to Allâh Ta'âlâ, he wore... and a woollen *kummah*."⁷

In a weak narration Abû Kabshah رَحِمَهُ اللهُ mentions:

كَانَ كَعَامُ أَصْحَابِ النَّبِيِّ ﷺ بَطْحًا

"The *kummahs* (topîs) of the Sahâbah ؓ were flat."⁸

Abû Umâmah, 'Umar Ibn 'Abdul 'Azîz and Abû Ruhm ؓ are all reported to have worn small, white topîs.⁹

It is mentioned in another narration that 'Umar ibn Abdul 'Azîz, Makhûl, Rajâ ibn Haywah and Maymûn ibn Mahrân were all seen wearing small Egyptian topîs.¹⁰

⁷ رواه الترمذي ص ٣٠٤ (١٧٣٤) وقال: هذا حديث غريب لا نعرفه إلا من حديث حميد الأعرج.. الخ. وقال العزيمي (٤/ ٣): هو حديث ضعيف. اهـ وقد تقدم ذكر شرايعه

⁸ الترمذي ص ٣٠٨ (١٧٨٢) وقال: هذا حديث منكر.. الخ

⁹ الآحاد و الثنائ ٤٤٢/٢ و ٣٣٤/٥

¹⁰ تاريخ دمشق ٣٦٠/٦٠

B. Topîs which cling to the head

A narration of 'Āishah ؓ states:

كان لرسول الله ﷺ قنيسوة بيضاء لاطفة يلبسها

“Nabî ﷺ used to wear a white topî which clung to his head.”¹¹

'Abdullâh Ibn Busr ؓ also narrates a similar hadîth.¹²

Note: Both these narrations are from amongst those narrations in this book which are extremely weak, however the coming narrations, which show that certain Sahâbah wore topîs that clung to their heads, are very authentic.

¹¹ ابن عساکر ٤ / ١٩٣ و مرئي "باب الأبيض" رقم ٣

¹² أبو الشيخ ص ١٠٤ في ضعفاء منهم عثمان بن عبد الله القرشي الأموي و هو من روى

The wearing of a topî, which clung to the head, was the practice of:

1. 'Alî ¹³ عليه السلام
2. Wâbisah ¹⁴ عليه السلام
3. Anas ¹⁵ عليه السلام
4. Abul 'Âliyah ¹⁶
5. 'Alî Ibn Husain ¹⁷
6. Ibrâhîm An-Nakha'î ¹⁸
7. 'Umar Ibn 'Abdul 'Azîz ¹⁹
8. Hayyân Ibn Wabarah ²⁰
9. Muhammad Ibnul Hanafiyyah ²¹
10. Sa'id Ibn Jubayr ²² رحمهم الله

¹³ ابن سعد ٢٢/٣ و رجاله رجال الصحيح

¹⁴ البيهقي في السنن الكبرى ٢٨٨/٢ و قال الشيخ أحمد عماد شاکر: إسناده صحيح جدا.

و رواه أبو داود ص ١٣٦ (٩٤٨)، كذلك في تعليقات الشيخ عرومة على أبي داود.

¹⁵ الحارثي للقتابي ٨٣/١ عن سنداسيات الرازي و أسنده ابن أبي عاصم في الأحاد و الثاني ٢٣٩/٤

¹⁶ ابن سعد ٨٣/٧ و المصنف لابن أبي شيبة ١٦٠/٢ و رجاله رجال الصحيح

¹⁷ المصنف لابن أبي شيبة ٣٣/٦ و ابن سعد ١٦٨/٥ و رجاله موثقون

¹⁸ المصنف لابن أبي شيبة ٤٩/٦ و ابن سعد ٢٨٧/٦ و رجاله رجال الصحيح

¹⁹ ابن سعد ٣١٤/٥

²⁰ تاريخ أبي زرععة الدمشقي ص ٣٠٨ و رجاله ثقات

²¹ تاريخ دمشق ٣٣١/٥٤

²² تاريخ الطبري ٢٢٩٦

C. High topîs

The only explicit mention we were able to find of a high topî belonging to Nabî ﷺ is in a narration of 'Abdullâh Ibn Busr ؓ²³ and in a narration of Abû Hurairah ؓ²⁴, however these narrations are from amongst those few narrations mentioned in this book which are extremely weak.

It is, however, mentioned in a weak hadîth from Ibn 'Abbâs ؓ that Rasûlullâh ﷺ would sometimes put his topî in front of him (as a *sutrah*-barrier) when performing salâh.²⁵

It would only be possible for it to be a *sutrah* according to the *Hanafi* mazhab if it was more than a forearm in height (+45cm). However the 'Ulamâ of the other mazhabs don't place any restrictions on the size.

The great mufti of Deoband, Muftî Mahmûd Hasan رحمہ اللہ writes, “The topî generally worn by Nabî ﷺ was such that it clung to his head, however the wearing of high topîs has been narrated from some Sahâbah ؓ.”²⁶

High topîs have been worn by a number of Tâbi'în and Tab'ut Tâbi'în viz.

²³ أبو الشيخ ص ١٠٤ وفيه ضعف عنهم عثمان بن عبد الله القرشي الأموي وهو متروك

²⁴ أبو الشيخ في أعيان النبی ص ١٠٤ وهو في جامع المسانيد لأبي حنيفة ١٩٨/١

والحديث ضعيف جدا كما قال ابن حبان في المحروحين ٣٧٩/١

²⁵ رواه ابن عساکر و الرويان و رمز له السيوطي بالضعف كذا في فيض القدير ٢٤٦/٥

ولكني لم أجد في المطبوع من تاريخ دمشق قلعه مما سقط من المطبوع وله شاهد ضعيف عند أبو الشيخ ص ١٠٤ و

شاهد آخر عند الرافعي في التلويح في أخبار قزوين ١٤٥/٤

²⁶ فتاوى عموده (أردو) ٣٠٢/١٧

- | | |
|---------------------------------------|---|
| 1. Imâm Abû Hanîfah ²⁷ | 13. Abul Hasan ³⁹ |
| 2. Imâm Mâlik ²⁸ | 14. Ibrâhîm Ibnul Mahdî ⁴⁰ |
| 3. 'Abdullâh Ibn 'Awn ²⁹ | 15. Al-Mas'ûdî ⁴¹ |
| 4. Dâwûd at-Tâi ³⁰ | 16. Ahmad Ibn Ibrâhîm ⁴² |
| 5. Hammâd Ibn Zayd ³¹ | 17. 'Alî Ibn Sa'id ⁴³ |
| 6. 'Ali Ibn Attâm ³² | 18. Sharîk ⁴⁴ |
| 7. Rabi'ah Ar-Râi ³³ | 19. Hammâd Ibn Abî Sulaimân ⁴⁵ |
| 8. Abû Dulâmah ³⁴ | 20. Abû Taubah ⁴⁶ |
| 9. Wâthiq Billâh ³⁵ | 21. Al-Musta'in ⁴⁷ |
| 10. Abu Mushir ³⁶ | 22. Laith Ibn Sa'd ⁴⁸ |
| 11. Ibrâhîm Ibnul Mahdî ³⁷ | 23. Al-Juzhû'î ⁴⁹ |
| 12. Al-Mansûr ³⁸ | 24. 'Abdur Rahmân Ibn 'Uthmân ⁵⁰ |
| | 25. Ahmad Ibn Abil Hawârî ⁵¹ |

²⁷ سيرة اعلام النبلاء ٣٩٩/٦ و مناقب الإمام أبي حنيفة للنهي ص ٨

²⁸ مقدمة أوجز المسالك ١٦/١

²⁹ ابن سعد ١٩٨/٧ و رجاله ثقات إلا بكار بن محمد قال البخاري يتكلمون فيه

³⁰ ابن سعد ٣٤٧/٦ و رجاله رجال الصحيح

³¹ ابن سعد ٢١٠/٧ و رجاله رجال الصحيح

³² تهذيب الكمال ٣٦٠/١٣ و رجاله ثقات

³³ تاريخ بغداد ٤٢٢/٨ و فيه بحث انظر تاريخ الإسلام ٤١٩/٨

³⁴ النجوم الزاهرة ٢٠/٢ تفسير القرطبي ١٤٣/٢ تاريخ الذهبي ٣٥٦/٩

³⁵ تاريخ الطبري ١٤٥/١١

³⁶ تاريخ دمشق ٤٣٤/٣٣

³⁷ تاريخ بغداد ٣١٣/٨

³⁸ تاريخ الطبري ٢٩٧/٩

³⁹ البداية و النهاية ١٠٥/١٢

⁴⁰ المستظم ١٧٦/١٢

⁴¹ المعقبي ٣٣٦/٢ و رجاله ثقات

Certain latter-day scholars insist that it is necessary to wear a round topî which clings fast to the head, to such a degree that some of them classify high topîs as mukrûh or impermissible. They assert that wearing flat topîs was the sole practice of all the Sahâbah رضي الله عنهم, and present the hadîth of Abû Kabshah as proof viz.

كان كمام أصحاب النبي ﷺ بطحا

“The topîs of the Sahâbah رضي الله عنهم were flat.”⁵²

Firstly, this Hadîth is so weak that no ruling of any kind may be deduced from it.

Furthermore, even the narrations showing that Nabî ﷺ wore a flat topî are not free from weaknesses.

⁴² مذهب التهذيب ٤٢/١

⁴³ البداية و النهاية ٣٤١/١١

⁴⁴ أبو داؤد ص ١٠٠ (٦٩١) و رجاله رجال الصحيح

⁴⁵ تعليقات الكوثري على مناقب الإمام أبي حنيفة للذهبي ص ٨

⁴⁶ مذهب التهذيب ٧٧/٣

⁴⁷ تاريخ الطبري ٢٠٥/١١

⁴⁸ تاريخ بغداد ٢٧٨/١٤

⁴⁹ تاريخ بغداد ٢٠٦/٣ و المنتظم ٣٥٩/٧

⁵⁰ تاريخ دمشق ١٠٥/٣٥

⁵¹ تاريخ دمشق ١٢٠/٤٩

⁵² الترمذي ص ٣٠٨ (١٧٨٢) و قال: هذا حديث منكر.. الخ

Secondly, even if it is accepted that the Sahâbah ؓ wore flat topîs, it does not in any way mean that there is any reprehensibility in wearing high topîs.

Thirdly, the large number of narrations concerning the Tâbi'în who wore high topîs clearly show us that it was the practice in that era to wear high topîs, so how can there be anything wrong in it when Nabî ؐ has classified the people of that period from amongst the best of his followers.⁵³

Lastly, the following golden advice of Muftî Mahmûd Hasan رحمہ اللہ should not be forgotten:

“ A topî which is round, clings fast to the head and is not high, is proven from Ahâdith, however this is from *sunnanul âdiyah* not from *sunnanul hudâ* (ie. it was done more as a habit and daily ritual than as an explicit act of worship). Therefore whosoever follows this sunnah will be rewarded, however no-one has the right to insist that one wears this type of topî or criticize him if he does not wear it.”⁵⁴

The matter of the topî can be likened to that of the sandal. The exact description of the sandal of Rasûlullâh ؐ is mentioned in the ahâdith, yet we don't know of anyone who is of the opinion that the sunnah will only be fulfilled by wearing this type of sandal and that every other type of sandal is contrary to the sunnah. It will definitely be better to wear a sandal identical to the sandal of Nabî ؐ, yet any other one will suffice.

In the same manner, it will be better to wear the identical topî worn by Nabî ؐ. However, as Nabî ؐ never stuck to one particular type

⁵³ الصحيح للبخاري ص ٥١٥ (٣٦٥٠)

⁵⁴ تناری عمودہ ١١٨/٥

but wore many different types of topîs, it will not be correct to insist that only one particular type of topî is sunnah.

It has been reported in the books of history that in the year 153 A.H. the Khalîfah al-Mansûr ordered the entire army to wear extremely high black topîs (approximately 40cm high) so much so that a bamboo had to be placed inside to enable it to stand upright.⁵⁵

It is on this basis that some Ulamâ⁵⁶ have asserted that high topîs were not worn before this period. However the above-mentioned narrations contradict them. This apparent contradiction could be resolved by saying that while high topîs were worn from long before, the length was greatly extended by Al-Mansûr.

D. A topî with earflaps

There are many narrations that show that Nabî ﷺ had a topî that covered his ears. This was generally worn during war and when on journey.

عن عائشة ؓ : أن النبي ﷺ كان يلبس من القلانس ذات الآذان

'Āishah ؓ narrates that Nabî ﷺ would wear a topî that had earflaps.⁵⁷

⁵⁵ الكامل لابن الأثير ٦١٠/٥، تاريخ الطبري ٦١٧/٨، تاريخ الذهبي ٣٥٦/٩

⁵⁶ قاله الذهبي في تاريخه ٤١٩/٨

⁵⁷ رواه الحافظ أبو القاسم البحلي الرازي في فوائده. كذا في زوائد الأجزاء المنشورة لمعوش ص ٤١٧ وقال
معوش: فيه الفضل بن عماد الباهلي كذبه ابن عدي والدارقطني، و أخرجه أبو الشيخ في إعلالي التي ...
و إسناده حسن إن سلم من تسوية ابن معني (الراوي) فإنه كان يلبس تدليس التسوية .. الخ

Another narration of 'Āishah ؓ shows that this topî was worn when on journey.⁵⁸

Ibn 'Abbās ؓ states that Rasûlullâh ﷺ would wear a topî with earflaps when in battle.⁵⁹

A weak narration of 'Abdullâh Ibn Busr ؓ mentions that he saw Nabî ﷺ wearing a similar topî.⁶⁰

Another weak narration of 'Abdullâh Ibn 'Abbâs ؓ shows that this topî was sometimes used by Nabî ﷺ as a *sutrah* (barrier) when in salâh.⁶¹

This indicates how tall this topî must have been.

Hadhrat Wâbisah ؓ also wore a topî with earflaps.⁶²

E. A Tartûr (طَرطُون)

The tartûr is a type of high conical topî, which seems to have come into vogue long after the Sahâbah ؓ and was generally worn by the Bedouins.⁶³

It was worn by 'Alî Ibn Abû Sa'îd (399A.H.)⁶⁴

⁵⁸ رواه أبو الشيخ في أَعْلَاقِ النَّبِيِّ ص ١٠٤. قال العراقي في شرح الترمذي: وأجود الأسانيد في القلائس ما رواه أبو الشيخ عن عائشة. كذا في الإتحاف ٧/ ١٢٩ و في الأنوار اللبغوي "ذوات الأذنين" بدل "ذوات الأذان".

⁵⁹ رواه ابن عساکر و الرويان و مر في "الطوبى" رقم ٢

⁶⁰ أبو الشيخ ص ١٠٤ و فيه ضعفاء منهم عثمان بن عبد الله القرشي الأموي و هو منهم

⁶¹ أبو الشيخ في أَعْلَاقِ النَّبِيِّ ص ١٠٤ و مر في "الأبيض" رقم ٢

⁶² البيهقي ٢٨٨/٢ بسند صحيح جدا وقد مر التفصيل في "الأغبر" رقم ٢

⁶³ لسان العرب , مختار الصحاح , The Hans Wehr Dictionary

Note. The red tartûr was the topî of the Jews at one time, therefore the former principal of Dârul 'Ulûm Deoband, Qârî

Tayyib Sahib رحمہ اللہ, classified the wearing of such a tartûr as impermissible.⁶⁵

Some 'Ulamâ even went so far as to classify one who wears the tartûr of the Jews as a murtad (one who has left the fold of Islam and turned renegade).⁶⁶

F. The Double-panelled topî (دو پلا)

This is a topî consisting of two panels sewn together, faintly resembling the hull of a ship. It is very popular in India, especially amongst the 'Ulamâ of Deoband.

Hadhrat Moulânâ Ashraf 'Alî Thânwî رحمہ اللہ mentioned regarding this topî, " This is in reality not the topî of the Muslims, however as many of the Muslims in our country wear it and this has been the trend for quite a long time, therefore it cannot be criticized, as it is no longer considered a distinguishing characteristic of the kuffâr."⁶⁷

⁶⁴ البداية والنهاية ٣٤١/١١

⁶⁵ النشبة في الإسلام ص ٢٢١، كذا في الحجة الثامنة في لبس العلماء ص ٣٢.

⁶⁶ حاشية الصاوي على شرح البردبر

⁶⁷ تقرير ترمذي للتهانوي ص ٤٨٩

Muftî Kifāyatullāh and Muftî Mahmūd Hasan Gangohī رحمہما اللہ also passed similar rulings.⁶⁸

G. The Dannīyah (الدَّنِيَّة)

This was a tall, pointed topi worn by judges and other senior members of society. It originates from Irāq.⁶⁹

The following personages are narrated to have worn a dannīyah:

1. Anas ؓ⁷⁰
2. Al-Juzhū'ī⁷¹

⁶⁸ كفاية المقي ٩/١٥٧، ١٥٨، ١٦٠ و فتاوى محمودية ١٧/٣٦٩

⁶⁹ شرح مقامات الحريري للشرنشي ١/١٧٧ و تاج العروس ٩/٢٠٣

⁷⁰ تاريخ بغداد ٨/٢٠٨

⁷¹ تاريخ بغداد ٣/٢٠٦ و في المطبوع تصحيح و الصحيح ما في المنظم ٨/٣٥٩

H. The Burnus (الثوب)

The burnus (or burnoose) is an item of clothing that has a hood attached to it, be it a kurtâ, jubbah or any other item of clothing.⁷²

It is generally worn on top of the turban to protect one from sunlight and rain, however it is also used without a turban.⁷³

According to some 'Ulama the burnus is a tall topî.⁷⁴

On account of the burnus being a type of topî, we have treated it as a topî throughout this book and have not differentiated between the narrations mentioning the burnus and those mentioned the qalansuwah.

Wearing a burnus is from among the sunnats of Rasûlullâh ﷺ and the Sahâbah رضي الله عنهم.

Wâil رضي الله عنه mentions:

صليت مع رسول الله ﷺ وأصحابه فرأيتهم يرفعون أيديهم في البرانس

"I performed salâh with Rasûlullâh ﷺ and his Sahâbah رضي الله عنهم. I saw them raising their hands for takbîr inside their burnuses."⁷⁵

A similar statement was made by Faltân Ibn 'Âsim رضي الله عنه.⁷⁶

⁷² القاموس ، لسان العرب ، النهاية في غريب الحديث ،

⁷³ الدعامة ص ٤٠

⁷⁴ مختار الصحاح و المعجم الوسيط

⁷⁵ ابن خزيمة ٢٣٣/١ و قال محققه: إسناده صحيح، و رواه أبو داود ص ١٠٥ (٧٢٨)

و شرح معاني الآثار للطحاوي ١٤٤/١

⁷⁶ رواه ابن قانع في معجمه (١٥٣٤) و أبو نعيم في تاريخ إصطهان ١٣١/٢ والطبراني

في الكبير و قال الميمني في الجمع (٢٢٢٦): رجاله موثقون

Ibn 'Abbâs ؓ narrates that Nabî ﷺ said that 'Isâ ؑ will be wearing a burnus when he will descend.⁷⁷

Note: This narration is very weak.

Abû Qursâfah ؓ had a burnus that was given to him by Nabî ﷺ who told him to wear it.⁷⁸

Ya'lâ ibn 'Umayyah narrates that Nabî ﷺ wore a burnus.⁷⁹

Hâfiz Ibn Hajr narrates that 'Abdullâh Ibn Abû Bakr ؓ said, "Every 'Âlim (from amongst the Sahâbah ؓ) possessed a burnus which he would wear in the morning."⁸⁰

'Allâmah 'Aynî writes in his commentary on Sahîh Bukhârî, that Imâm Mâlik رحمه الله said, "There is nothing wrong in wearing a burnus. The Sahâbah ؓ were in the habit of wearing it."⁸¹

⁷⁷ ابن عساکر ٥٠٥/٤٧، ذکر العمال (٣٩٧١٩) وفيه جماعة من الضعفاء.

⁷⁸ الأحاد و المثاني ٢٧٩/٢ و رجاله موثقون و يؤيده ما في طبقات المحدّثين بإصبهان ٣٣٤/٣ و ما رواه

الطبراني في الكبير ١٩/٣

⁷⁹ المسند المستخرج على صحيح الإمام مسلم لأبي نعيم ٢٦٧/٣

⁸⁰ فتح الباري ٢٧٢/١٠، عمدة القاري ٣٠٦/٢١

⁸¹ عمدة القاري ٣٠٦/٢١

The wearing of the burnus has been narrated from the following Sahâbah:

- | | |
|---------------------------------------|--|
| 1. Anas ⁸³ | 11. Husain ⁹² |
| 2. Abu Umâmah ⁸⁴ | 12. Ibn Samurah ⁹³ |
| 3. Miqdâm ⁸⁴ | 13. `Abdullâh Ibn `Amr ⁹⁴ |
| 4. Ibn `Umar ⁸⁵ | 14. `Amr Ibn `Abdullâh ⁹⁴ |
| 5. Jundub Ibn `Abdullâh ⁸⁶ | 15. Wâthilah Ibnul Asqah ⁹⁵ |
| 6. Ibn Mas'ûd ⁸⁷ | 16. Hattân At-Taymî ⁹⁵ |
| 7. Abû Musâ Ash'arî ⁸⁸ | 17. Abû Qursâfah ⁹⁶ |
| 8. Suwayd Ibn Ghafalah ⁸⁹ | 18. `Awf Ibn Mâlik ⁹⁷ |
| 9. `Umar ⁹⁰ | 19. Yazîd Ibnul Aswad ⁹⁸ |
| 10. Ibn Abî Awfâ ⁹¹ | 20. Al-Mugîrah Ibn Shu'bah ⁹⁹ |

⁸³ رواه البخاري تعليقا ص ٨٦٣ (٥٨٠٣) وقال الحافظ: قد روئاه موصولا في مسند مسدد... الخ و في تاريخ بغداد (٢٠٨/٨) مثله .

⁸⁴ قال المنشي في الجمع (٨٥٤٧): رواه الطبراني في الكبير وحيد هذا إن كان ابن الربيع فهو ضعيف جدا وإن كان غيره فلم أعرفه.

⁸⁵ أبو داود ص ٢٥٤ (١٨٢٨) و أحمد ٣٦/٢ و قال الأرنؤوط: حديث صحيح
⁸⁶ مسلم ص ٦٨ (١٦٠)

⁸⁷ الطبراني ١٣٥/٩ و عبد الرزاق ٢٢١/٣ و صحيحه المنشي في الجمع (٨٥٥).

⁸⁸ ابن جعد ص ٩١ و البيهقي ٢٧٢/٣ وتاريخ الطبري ٢٦٢٧

⁸⁹ ابن سعد ١٣٣/٦ و رجاله موثقون

⁹⁰ ابن أبي شيبة ٣٧/٦، البداية النهاية ٨٧/٧ و في مسند الرويان ١٩٠/١ نحوه

⁹¹ ابن سعد ٢٢٦/٤ وسكت عنه الحافظ في الدراية ٢٢٢/٢ وله شاهد في مسند ابن أبي أول ١٢٩/١

⁹² البداية و النهاية ١٨٩/٨

⁹³ أسد الغابة ٣٥١/٣

⁹⁴ أسد الغابة ٧٤٦/٣ و تاريخ دمشق ٨٠/٢٧

⁹⁵ أسد الغابة ٧٤٦/٣ و تاريخ دمشق ٨٠/٢٧

⁹⁶ اللؤلؤ لأحد ٣٥٩/٢ والآحاد و الثمان ٢٧٩/٢ و رجاله موثقون و يزيده ما في طبقات المحدثين بإصبهان

٣٣٤/٣ و ما رواه الطبراني في الكبير ١٩/٣

The following Tâbi'in have been reported to have worn the burnus:

- | | |
|--|--|
| 1. Shurayh ¹⁰⁰ | 12. 'Abdullâh Ibn 'Awn ¹¹¹ |
| 2. Sa'id Ibn Jubayr ¹⁰¹ | 13. Anas Ibn Sirîn ¹¹¹ |
| 3. Nâfi' ¹⁰² | 14. 'Abdur Rahmân Ibn Yazîd ¹¹² |
| 4. Mutarraḥ ¹⁰³ | 15. 'Ubaidah Ibn 'Abdullâh ¹¹³ |
| 5. 'Alqamah ¹⁰⁴ | 16. Muhammad Ibn 'Alî ¹¹⁴ |
| 6. Masrûq ¹⁰⁵ | 17. Zubaid Al-Yâmî ¹¹⁵ |
| 7. Aswad ¹⁰⁶ | 18. Rabî' Ibn Khutaim ¹¹⁶ |
| 8. Sâlim ¹⁰⁷ | 19. 'Amir Ibn 'Abdullâh ¹¹⁷ |
| 9. Sa'id Ibnul Musayyab ¹⁰⁸ | 20. Abû Muslim Al-Khowlânî ¹¹⁸ |
| 10. Musâ Ibn Talhah ¹⁰⁹ | 21. Sa'id Ibn Abul Hasan ¹¹⁹ |
| 11. Muhammad Ibn Talhah ¹¹⁰ | 22. Marwân Ibnul Ḥakam ¹²⁰ |

⁹⁷ تاريخ دمشق ٥٢/٤٧

⁹⁸ أبو زرعة الدمشقي في تاريخه بسند صحيح. كذا في تلخيص الحبير ١٠١/٢

⁹⁹ قال الميمني في الجمع (١٠٣٧٧): رواه الطبراني و رجاله رجال الصحيح

¹⁰⁰ المصنف لابن أبي شيبة ٤٨/٦ و ابن سعد ١٩٠/٦ و رجاله رجال الصحيح

¹⁰¹ المصنف لابن أبي شيبة ٤٩/٦ و رجاله رجال الصحيح

¹⁰² أبو داود ص ٢٥٤ (١٨٢٨) ، أحمد ٣١/٢ و رجاله رجال الصحيح

¹⁰³ شعب الإيمان ١٦٦/٥ ، ابن سعد ١٠٥/٧ ، تهذيب الكمال ١٤٤/١٨ و رجاله رجال الصحيح

¹⁰⁴ المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ١٥٢/٦ و رجاله رجال الصحيح

¹⁰⁵ المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ١٣٩/٦ و رجاله رجال الصحيح

¹⁰⁶ ابن سعد ١٣٧/٦ و المصنف لابن أبي شيبة ٢٩٧/١ و رجاله رجال الصحيح

¹⁰⁷ أوجز المسالك ٢٠٢/٣ و ابن أبي شيبة ٢٩٨/١ و فيه أسامة بن زيد العلوي هو ضعيف

¹⁰⁸ ابن سعد ١٠٥/٥ و رجاله رجال الصحيح

¹⁰⁹ ابن سعد ١٢٥/٥ و رجاله ثقات

¹¹⁰ المستدرک للحاکم ٣٧٥/٣ و سكت عنه الذهبي

¹¹¹ ابن سعد ١٩٨/٧ و رجاله رجال الصحيح

The burnus was also worn by:

1. 'Abdullâh Ibn Ummi Harâm ¹²¹
2. 'Abdullâh Al-Yûnînî ¹²²
3. Musâhiq Ibn 'Abdullah ¹²³
4. Abû Dalf ¹²⁴
5. 'Afîr Ibn Zur'ah ¹²⁵
6. Muhammad Ibn Sûqah ¹²⁶
7. Habîb Ibn 'Abdullâh ¹²⁷
8. Abû Bakr Ibn Ayyâsh ¹²⁸

¹¹² للمصنف لابن أبي شيبة ٢٩٧/١ ابن سعد ١٧٥/٦ و رجاله رجال الصحيح

¹¹³ المصنف لابن أبي شيبة ٤/٦ و رجاله رجال الصحيح

¹¹⁴ المصنف لابن أبي شيبة ٢٥/٦ و رجاله ثقات

¹¹⁵ المصنف لابن أبي شيبة ٨١/٦ و ابن سعد ٢٠٦/٦ و رجاله رجال الصحيح

¹¹⁶ الزهد لأحمد ص ٤٦٠ و رجاله ثقات إلا عبد الله بن زيد ذكره ابن حبان في الثقات

¹¹⁷ الزهد لأحمد ص ٣٢٦ و رجاله رجال الصحيح إلا محمد بن مصعب و قد وثق

¹¹⁸ الزهد لأحمد و سكت عنه الحفاظ في تلخيص الحبير ١٠١/٢

¹¹⁹ ابن سعد ١٣٣/٧ و رجاله ثقات

¹²⁰ الأحاد و الثاني ٣٩٣/١

¹²¹ تاريخ دمشق ٨٠/٢٧

¹²² البداية و النهاية ١٤٢/١٣

¹²³ تاريخ دمشق ١٢٢/٣٦

¹²⁴ الرواى للوفيات (٢١٨١)

¹²⁵ تاريخ دمشق ٤٧٩/٤٠

¹²⁶ تاريخ دمشق ١٢٢/٣٦

¹²⁷ تهذيب الكمال ٣٧٤/٥

¹²⁸ الملل لأحمد ١٣٣/١ و تاريخ بغداد ٣٧٦/١٤

9. 'Amr Ibn Laith As-Saffâr ¹²⁹
10. 'Abdur Rahmân Al-A'mâ ¹³⁰
11. Hassân Ibn Mâlik ¹³¹
12. Yazîd Ibn Yazîd ¹³²
13. 'Abdullâh Ibn Mudrik ¹³³
14. Jundub As-Sayâqalah ¹³⁴
15. Khalîfah Al-Muayyad ¹³⁵ رحمهم الله

May Allâh grant us all the ability to practise on this Sunnah as well, which is unfortunately neglected today, except by certain North African Muslims. I was greatly pleased during my visit to Algeria on seeing that the burnus is worn by the majority of the population, but the saddening part was that very few of them even knew it to be Sunnah.

May Allâh ﷻ guide us all to recognise the pure Sunnah of His Nabi ﷺ and to hold fast to it.

Âmîn

¹²⁹ سور اعلام النبلاء ١٢/١٧٧

¹³⁰ تاريخ دمشق ٣٦/١٢٢

¹³¹ تاريخ دمشق ٣٨/٢٠٧

¹³² تاريخ دمشق ٣٦/١٢٢

¹³³ تاريخ دمشق ٣٣/٢٤

¹³⁴ تاريخ دمشق ١١/٣١٣

¹³⁵ سور اعلام النبلاء ١٧/١٦

The number of panels in the topî

Some scholars hold that it is sunnah for the topî to have a certain number of panels, however they are unable to present any narrations to back their claim.

Despite an exhaustive search through hundreds of books on hadîth, commentaries of hadîth, history and sîrah (the biography of Nabî ﷺ), we were unable to find any mention of the number of panels on the topî of Nabî ﷺ or the Sahâbah رضي الله عنهم.

Similarly, none of the great muhaddithîn and historians who discussed the topî of Rasûlullâh ﷺ ever discussed the number of panels.

If it was Sunnah to have a certain amount of panels in the topî, then definitely our illustrious muhaddithîn and 'ulamâ would have mentioned it in their books, however we find the topî being worn for the last fourteen hundred years without anyone insisting on a specific style or pattern, thus we find the practice of the 'Ummah showing that any type of topî may be worn.

We, however, found an extremely weak narration mentioning that Rasûlullâh ﷺ had a tall خماسية (khumâsiyyah) topî.

This was probably taken to mean a five-piece topî, however the following should be borne in mind:

1. This hadîth is so weak that certain scholars of hadîth have mentioned that it is not permissible to quote it, except to inform others of its weakness. One of its narrators used to fabricate ahâdîth! ¹³⁶

¹³⁶ فيه علل: الأولى - فيه ضحك ابن حجر، قال الدارقطني: كان يضع الحديث،

قال ابن حبان: لا يجوز الاحتجاج به ولا الرواية عنه إلا للمعرفة فقط

2. The scholars of hadîth and linguists have explained that *خماسية* concerns the length of the topî; none of them interpreted it to mean five-panelled.¹³⁷

This is an extremely trifling matter, yet it has led to a great amount of bickering and fruitless arguing.

It should be understood that whosoever wears a topî will, *Inshâ Allâh*, be rewarded for following the sunnah, regardless of the number of panels on it.

This discussion should not be misconceived as an attempt to stop the wearing of five-piece topîs or to classify them as bid'ah (innovation); all we are trying to show is that everything has been allocated its specific place in Islâm and should thus be kept in that place.

If anyone feels that a certain number of panels on the topî are Sunnah, then he should wear such a topî, however, no criticism should be directed towards those who don't wear such a topî especially when he has no proof to show it to be a Sunnah.

والله أعلم

و هذا الحديث مما لا يخفى على المتبحر في هذه الصناعة كيفيته ، اهـ

و قال ابن عدي: كل رواياته مناكير

الثانية- فيه عبد الله بن واقد ، قال ابن حجر: متروك

الثالثة- فيه اضطراب من وجوه

¹³⁷ قالوا: ثوب خماسي أي طوله خمسة، كذا في لسان العرب. و في النهاية و مجمع بحار الأنوار

للشيخ طاهر الكحراي: الخماسية ما كان قدره خمسة أشبار. اهـ ويشهد لهذا المعنى روايات أخر

A heart-rending incident

Hâfiz Ibn Kathîr in his celebrated work *Al-Bidâyah wan Nihâyah* (Vol. 8 Pg. 186) and Imâm Tabarî in his *Târikh* (Pg. 2756) have mentioned a narration which brings to our notice the great emphasis laid on the topî by the Sahâbah ؓ and by the family of Nabî ﷺ.

When Hadhrat Husain ؓ, the beloved grandson of Nabî ﷺ, was attacked during the Battle of Karbalâ, he was struck on the head by a sword as a result of which his burnus (hood) became filled with blood. He removed this burnus and called for a topî (and according to another narration a turban).

The extreme importance attached by Hadhrat Husain ؓ to the topî even at this crucial moment, speaks volumes of the emphasis given by the Sharî'ah to covering the head.

The material of the topî

Topîs of many different types of material were worn by Nabî ﷺ and the Salafus Sâlihîn (the pious predecessors viz. the Sahâbah رضى الله عنهم and the Tâbi'în). The following are the different materials we found mention of in the books of hadîth and history, however we were unable to find an exact description of most of these materials.

A. Wool

'Abdur Rahmân Ibn Ziyâd رضى الله عنه narrates that Nabî ﷺ wore

قلنسوة من المنظر السيجان

a black, woollen topî.¹

Ibn Mas'ûd رضى الله عنه narrates that Nabî ﷺ said:

كَانَ عَلَى مُوسَى يَوْمَ كَلَّمَهُ رَبُّهُ وَكُمَّةٌ صَوْفٍ

Mûsâ رضى الله عنه wore a woollen topî when he spoke to Allâh.²

The following great personalities wore woollen topîs:

1. Ibn 'Umar رضى الله عنهما³
2. Anas رضى الله عنه⁴

¹ رواه البلاذري في تاريخه، كذا في سبل الهدى ٢/ ٢٨٧.

² الترمذى و مر التفصيل في "باب الكمة" رقم ١

³ ابن سعد ١٩٨/٧ و رابو ثقة

⁴ تاريخ بغداد ٢٠٨/٨

3. Aswad⁵
4. `Abdullâh Ibn `Awn⁶
5. Anas Ibn Sîrîn⁷ رحمهم الله

`Allâmah Suyûfî رحمه الله writes: "It seems that the topî generally worn by Nabî ﷺ was of cotton or of wool."⁸

B. Green-striped Yemenî material (الخبرة)

Allâmah Abû Shaikh رحمه الله writes:

عن ابن عباس ؓ: كان لرسول الله ﷺ ثلاث قلائس. قنسوة بيضاء مضرية وقنسوة برد حبرة وقنسوة ذات آذان يلبسها في السفر فرما وضعها بين يديه إذا صلى

ibn `Umar ؓ narrates that Rasûlullâh ﷺ had 3 topîs: (from amongst them was) a green-striped topî of Yemenî material.⁹

Abdullâh Ibn `Awn also wore a similar topî.¹⁰

⁵ المصنف لابن أبي شيبة ٢٩٧/١ و ابن سعد ١٣٧/١ و رجاله رجال الصحيح

⁶ ابن سعد ١٩٨/٧ و روى عنه ثقة

⁷ ابن سعد ١٩٨/٧ و روى عنه ثقة

⁸ الخاوي للفتاوى ٨٣/١

⁹ أبو الشيخ في أحوال النبي ص ١٠٤ و مر التفصيل في "باب الأبيض" رقم ٢

¹⁰ ابن سعد ١٩٨/٧ و رجاله ثقات إلا بكار بن عمدة قال البغاري يكثر فيه

C. Khaz- A blend of silk and wool

This type of material was very common and is permissible on condition that the silk content is less than the wool content.¹¹

Imâm Mâlik رحمه الله has mentioned that the Sahâbah ؓ would wear topîs of a blend of silk and wool.¹²

This type of topî is reported to have been worn by:

- | | |
|--------------------------------------|----------------------------------|
| 1. Wâbisah ؓ ¹³ | 6. Sha'bi ¹⁸ |
| 2. Anas ؓ ¹⁴ | 7. Mûsâ Ibn Talhah ¹⁹ |
| 3. Abû Mûsâ Ash'ari ¹⁵ ؓ | 8. Qâdhî Shurayh ²⁰ |
| 4. Imâm Mâlik ¹⁶ | 9. Rabîah ²¹ |
| 5. Qâsim, Ibn Muhammad ¹⁷ | 10. Abû 'Ubaidah ²² |
| | 11. Ibn Abî Awfâ ؓ ²³ |

¹¹ مجمع بحار الأنوار

¹² التمهيد ٢٣٩/١٣

¹³ البيهقي ٢٨٨/٢ سند صحيح جدا وقد مر التفصيل في "باب الأغتر" رقم ٢

¹⁴ رواه البخاري تعليقا من ٨٦٣ (٥٨٠٣) وقال للحافظ: وصله مسدد، القنع ٢٧٢/١٠

¹⁵ السنن الكبرى للبيهقي ٢٧٢/٣

¹⁶ شعب الإيمان ١٦٥/٥

¹⁷ ابن سعد ١٤٤/٥ ورجاله رجال الصحيح

¹⁸ ابن سعد ٢٦٤/٦ ورجاله رجال الصحيح

¹⁹ ابن سعد ١٢٥/٥ ورجاله ثقات

²⁰ ابن سعد ١٩٠/٦ ورجاله رجال الصحيح

²¹ التمهيد ٢٦١/١٤

²² ابن سعد ٢٣٧/٦

D. A leather topî (الأسماط)

Ibn `Abbâs ؓ narrates:

كان لرسول الله ﷺ قنسلوة أسماط - أي جلود - و كان فيها ثقبه

Nabî ﷺ had a leather topî, which had a hole in it.²⁵

Abû Salîr ؓ also reported seeing Nabî ﷺ wearing a leather topî.²⁶

A leather topî was also worn by Nâfi` Ibn Jubayr Ibn Mut`im.²⁷

E. A Shâmî (Syrian) topî

Abû Hurairah ؓ narrates:

رأيت رسول الله ﷺ وعليه قنسلوة بيضاء شامية

'I saw Rasûlullâh ﷺ wearing a white Syrian topî.'²⁸

²⁵ ابن سعد ٢٢٦/٤ وسكت عنه الحفاظ في الدرر ٢٢٢/٢ وله شاهد في مسند ابن أبي ليون ١٢٩/١

²⁶ أصل السَّمَط: أن يُتْرَع صوفُ الشاة المذْبُوحَة بالماء الحار فكذا فسرهُ الشامي الصالحى هنا بأن المراد "جلود"

²⁸ رواه أبو الحسن البلاذري في تاريخه، كذا في سبل الهدى ٧/ ٢٨٤

²⁶ الآحاد والمثاني ٣/ ٣٠٣ وفيه عبد الله بن يزيد البكري قال أبو حاتم: ضعيف الحديث ذاهب الحديث

²⁷ ابن سعد ١٥٨/٥ و رجاله رجال الصحيح

²⁸ أبو الشيخ في أسرار النبي ص ١٠٤ و السند ضعيف جدا ولكن له شواهد

A similar narration is reported by 'Āishah رضي الله عنها.²⁹

'Abdur Rahmān Ibn Yazīd and Abu Mushir رضي الله عنهما are also narrated to have worn similar topîs.³⁰

F. A Fox-skin topî (الثعالب)

A topî of fox-skin or lined with fox-skin was worn by:

1. Dhahhāk³¹
2. Abul 'Āliyah³²
3. Ibrāhīm An-Nakha'ī رحمهم الله³³

Ibrāhīm An-Nakha'ī also wore a topî of sable.³⁴

Note: Any animal skins to be worn will first have to be tanned and will thus be rendered tāhir (pure). Pigskin however, cannot be worn even if it is tanned.

G. A Misrî (Egyptian) topî

A Misrî topî is reported to have been worn by:

1. Ali رضي الله عنه³⁵

²⁹ أبو الشيخ ص ١٠٤، قال العراقي: هو أجود الأسانيد في الفلانس، كذا في الإتحاف ١٢٩/٧

³⁰ المصنف لابن أبي شعبة ٢٩٧/١ وابن سعد ١٧٥/٦ و رجاله رجال الصحيح و تاريخ دمشق ٤٣٤/٣٣

³¹ المصنف لابن أبي شعبة ٤٩/٦ و رجاله موثقون

³² المصنف لابن أبي شعبة ٦٢/٢ و ابن سعد ٨٣/٧ و رجاله رجال الصحيح

³³ ابن سعد ٢٨٧/٦ و رجاله رجال الصحيح إلا أبا الميثم وهو صدوق

³⁴ المصنف لابن أبي شعبة ٤٩/٦ و ابن سعد ٢٨٧/٦ و رجاله رجال الصحيح

³⁵ ابن سعد ٢٢/٣ وسنده ضعيف

2. Abû Dardâ ؓ³⁶
3. 'Umar Ibn 'Abdul 'Azîz³⁷
4. Makhûl³⁸
5. Rajâ Ibn Haywah³⁹
6. Maymûn Ibn Mahrân⁴⁰
7. 'Alî Ibn Husain رَحِمَهُمُ اللَّهُ⁴¹

The wearing of an Egyptian topî has been attributed to Nabî ﷺ in the book 'Subulul Hudâ' (Vol. 7 Pg. 284) but it seems to be an error as the same hadîth appears in other books⁴² with the word

مضربة(double-layered) in place of مصرية(Egyptian).

And Allâh knows best.

(The above was written in the first edition while the following paragraph has been added to this edition)

I later found that Shaikh 'Abdul Karîm Ar-Râfî'i mentioned in his book "At-Tadwîn fî Akbâri Qazwîn" that he saw Ibn 'Abbâs ؓ in a dream and asked him whether the topî of Nabî ﷺ was مضربة(double-layered) or was it مصرية(Egyptian) as certain people claim? Ibn 'Abbâs ؓ answered that it was مضربة(double-layered).⁴³

³⁶ ابن عساکر ۱۹۷/۸

³⁷ تاریخ دمشق ۳۶۰/۶۰ و ۴۱/۶۷

³⁸ تاریخ دمشق ۳۶۰/۶۰

³⁹ تاریخ دمشق ۳۶۰/۶۰

⁴⁰ تاریخ دمشق ۳۶۰/۶۰

⁴¹ المصنف لابن أبي شيبة ۳۳/۶ و رجاله مرقون

⁴² أخلاق النبي ص ۱۰۴ و المغني عن حمل الأسفار ۳۷۶/۲

⁴³ التدوين في أخبار قزوين ۴۰۰/۱

Note: While dreams, even of great 'ulamâ like 'Allamah Al-Râfi'i do not constitute proof in Sharī'ah (Islamic Law), yet it helps confirm that what seemed a mistake was really one.

H. A Turkish topî (التركي)

A Turkish topî was worn by:

1. Ayyûb Sakhtiyânî ⁴⁴ رحمه الله
2. Imâm Mâlik ⁴⁵ رحمه الله

We were unable to find an exact description of the Turkish topîs worn at that time, however the former Grand Muftî of Pakistân, Muftî Muhammad Shafi' رحمه الله passed the following fatwâ regarding the Turkish topîs presently being worn in the Indo-Pak sub continent:

“ It is permissible to wear a Turkish topî when not in salâh, however the 'Ulamâ should preferably not wear it. It is inappropriate to perform or lead the salâh wearing one, as firstly, it is completely red. The preferred ruling regarding completely red clothing is that it is makrûh tanzîhî. Secondly, this topî is generally worn in our country by those who don't follow a mazhab.” ⁴⁶

If any of these two negative aspects are found, then one should refrain from wearing these topîs. If, however no such drawbacks exist, then there will be nothing wrong in wearing a Turkish topî.

⁴⁴ حلية الأولياء ١٠/٣ و تاريخ الإسلام للذهبي ٢٨٢/٨

⁴⁵ الدنيا جاد الذهب ص ٦٠

⁴⁶ إمداد المفتين (أردو) ٩٨١/٢ , فتاوى دار العلوم (مكمل و مبرر) ١٥٩/٣

This was also mentioned by Muftî Kifāyatullāh⁴⁷ and Moulânâ Rashîd Ahmad Ganghohî رَحْمَهُمَا اللَّهُ⁴⁸.

I. A thick double-layered topî with padding in-between (قلنسوة مضربة مبطنة)

عن ابن عباس ؓ: كان لرسول الله ﷺ ثلاث فلانس. قلنسوة بيضاء مضربة وقلنسوة برد حبرة وقلنسوة ذات آذان... إلخ

Ibn 'Abbâs ؓ has narrated that Nabî ﷺ had 3 topîs: A white, double-layered topî, a green-striped topî of Yemenî cloth and one with earflaps.⁴⁹

This type of topî was also worn by:

1. Anas Ibn Mâlik ؓ⁵⁰
2. 'Uthmân ؓ⁵¹
3. Abû Dardâ ؓ⁵²
4. Abul 'Âliyah ؓ⁵³

⁴⁷ كفاية المفتي (أردو) ۱۵۳/۹

⁴⁸ فتاوى رشديه (أردو) ص ۵۷۲، تاليفات رشديه ص ۴۸۰

⁴⁹ أهر الشيخ في أحوال النبي ص ۱۰۴ و قد مر في "باب الأبيض" رقم ۲ و له شاهد عند ابن عساکر و الرويان

⁵⁰ رواه البخاري تعليقا (۵۸۰۳) و قال الحافظ: "قد روياه موصولا في مسند مسدد."

⁵¹ الجرح و التعديل ۱۱۹/۹ ولكن ما كان في قلنسوته حشو

⁵² الدعامه عن ابن عساکر ولكن عند ابن عساکر ۱۹۷/۸ "مضربة" بدل "مضربة"

⁵³ ابن سعد ۸۳/۷ المصنف لابن أبي شيبة ۱۶۰/۲ و رجاله رجال الصحيح

5. Imâm Ahmad Ibn Hambal⁵⁴
6. Rabî'ah Ar-Râ'î⁵⁵
7. Ibrâhîm An-Nakha'î⁵⁶ رحمهم الله

J. A buttoned topî (المزورة)

'Allâmah Zhahabî narrates:

عن جعفر بن محمد عن أبيه عن حله عليه السلام :

أن رسول الله ﷺ كان يلبس القلانس البيض و المزورات و ذوات الأذان

"Nabî ﷺ used to wear white topîs as well as buttoned ones and also topîs with earflaps."⁵⁷

(This is a very weak narration)

Anas Ibn Mâlik رضي الله عنه was also seen wearing a buttoned topî.⁵⁸

'Uthmân رضي الله عنه would wear a topî which was (strapped and) buttoned around his neck.⁵⁹

⁵⁴ سر أعلام النبلاء ٢٠٩/١١

⁵⁵ التمهيد ٢٣٩/١٤

⁵⁶ ابن سعد ٢٨٧/٦ و رجاله رجال الصحيح

⁵⁷ أورده الذهبي في سننه ص ٤٩١ و فيه عاصم بن سليمان فقال الذهبي: عاصم هذا هو البصري متهم بالكذب. و عزاه الشامي في سبل الهدى ٢٨٥/٧ إلى ابن عساكر و لكنني

لم أجده في ثبوت القلانس من المطبوع فقله سقط منه لأنه في المختصر ٢٢٢/٢

⁵⁸ عبد الرزاق ١٩٠/١ و البيهقي في السنن الكبرى ٢٨٥/١ و فيه سعيد بن عبد الله،

قال أبو حاتم: ليس بالقوي

⁵⁹ الجرح و التعديل ١١٩/٩

K. Thin Topîs

Thin topîs were worn by:

1. `Alî ؑ⁶⁰
2. `Abdullâh Ibn `Umar ؑ⁶¹
3. Hammâd Ibn Zayd⁶²
4. Sa`îd Ibnul Musayyab⁶³
5. Anas Ibn Sîrîn⁶⁴
6. `Abdullâh Ibn `Awn ؑ⁶⁵ رحمهم الله

L. Cotton Topîs

Imâm Ahmad Ibn Hambal ؑ wore a cotton topî.⁶⁶

`Allâmah Suyûtî ؑ writes: "It seems that the topî generally worn by Nabî ؑ was of cotton or of wool."⁶⁷

⁶⁰ ابن سعد ٢٢/٣ و رجاله رجال الصحيح

⁶¹ ابن سعد ١٩٨/٧ و رواه ثقة

⁶² ابن سعد ٢١٠/٧ و رجاله رجال الصحيح

⁶³ ابن سعد ١٠٥/٥ و رجاله موثقون

⁶⁴ ابن سعد ١٩٨/٧ و رواه ثقة

⁶⁵ ابن سعد ١٩٨/٧ و رواه ثقة

⁶⁶ مسد اعلام النبلاء ٢٠٩/١١

⁶⁷ الخوازي للفتاوي ٨٣/١

M. Embroidered topîs

The following personalities are narrated to have worn embroidered topîs:

1. Al-Mas'ûdî ⁶⁸
2. Sa'îd Ibn Abul Hasan ⁶⁹
3. Abû Qursâfah ⁷⁰ رحمه الله

The great Khalîfah, Hârûn Ar-Rashîd, used to wear a topî on which was ascribed:

غَارِ حَاجٍ

"I am a warrior; I am a pilgrim" ⁷¹

N. The Tâqîyyah (الطاقية)

The Tâqîyyah is a white cotton-skullcap. The Egyptians also call it the Arraqîyyah (عرقية). It came into vogue before 100 A.H. but gained popularity much later, especially in Egypt.

The following personalities were accustomed to wearing it:

1. Ahmad Ibn Muhammad Al-Baghdâdî ⁷²
2. Mahmûd Diwân ⁷³
3. Ibrâhîm Ar-Raqî (702 AH) ⁷⁴

⁶⁸ المعقولي ٣٣٦/٢ و رجاله ثقات

⁶⁹ ابن سعد ١٣٣/٧ و رجاله ثقات

⁷⁰ المثل و معرفة الرجال لأحمد ٣٥٦/٢

⁷¹ تاريخ الطبري ١٠٦/١٠

⁷² المنتظم ٣٥٦/١٠، تذكرة الحفاظ ١٢٨٥/٤

⁷³ الدرر الكامنة لابن حجر ١٠٥/٦

4. Ibn Wazîr (730 AH) ⁷⁵
5. Abul Fayyâdh Al-Jamâlî (783AH) ⁷⁶
6. `Abdul Qâdir Dowst Jirî (561 AH) ⁷⁷
7. Ibn Nahhâs (698 A.H) ⁷⁸
8. Hâfiz Abû Zakariyâ (+700 A.H) ⁷⁹ رحمهم الله

The tâqîyyah of `Allâmah Ibn Taymîyah رحمه الله was sold for 500 dirhams (silver coins), after his death. ⁸⁰

O. A topî of felt (اللباد)

The great scholar, Ibn `Abdus Salâm, is reported to have worn a topî of white felt. ⁸¹

⁷⁴ الدرر الكامنة لابن حجر ١٣/١

⁷⁵ الدرر الكامنة لابن حجر ٤٤٢/٥

⁷⁶ الدرر الكامنة لابن حجر ٥٠٠/٥

⁷⁷ سمر أعلام النبلاء ٤٤٩/٢٠

⁷⁸ معجم الشيوخ للذهبي ١٣٧/٢

⁷⁹ كتاب المغرب في حلى المغرب (١٥٠)

⁸⁰ البداية و النهاية ١٤/١٣٦

⁸¹ در الغمامة ص ٢٠

P. A topî with holes

In spite of an exhaustive search we were unable to find any mention of a topî with many holes pierced in it. However 'Abdullâh Ibn 'Abbâs ؓ narrates:

كان لرسول الله ﷺ قلنسوة أسماط - أي جلود - و كان فيها ثقب

“Rasûlullâh ﷺ had a topî of leather, which had a hole in it.”⁸²

The great scholar, Abû Bakr Ibn 'Arabî رحمه الله has written in his commentary of Tirmizî, 'Âridhatul Ahwazhî:

“The ruling regarding topîs is that they should be flat, not domed, however if one feels that he needs to protect his head from the steam rising from it by making the topî dome-shaped with holes in it, then this can be done as a medical remedy and should not be done out of pride or to distinguish oneself from others.”⁸³

However, as already mentioned, wearing any type of topî will, inshâ Allâh, allow one to accrue the reward of practising on the Sunnah of wearing a topî.

⁸² رواه أبو الحسن البلاذري في تاريخه، كذا في سبل الهدى ٢ / ٢٨٤. و له شاهد في حديث أبي سليل عند ابن

أبي عاصم في الأحاد و الثان ٣ / ٣٠٣ ولكن فيه ضعف شديد.

⁸³ عارضة الأحوذى ٧ / ٢٤٢

Q. Hard topîs

In addition to wearing topîs of soft material it was the practice of Nabî ﷺ and the Sahâbah ؓ to wear topîs of hard material. This may be deduced from the following:

- 'Abdullâh Ibn 'Abbâs ؓ mentions that Rasûlullâh ﷺ had a topî of leather.⁸⁴
- The many narrations showing the wearing of thick topîs, containing padding and an inner lining.
- The narrations concerning the high topîs worn by our Salafus Sâlih also indicate that those topîs were of firm and solid materials thereby enabling them to stand up high and not fall in.
- The use of the topî as a sutrah (barrier) also bears out the same point.
- The hadîth of Anas Ibn Malik ؓ that when performing wudhû, Nabî ﷺ would lift up his turban and make masah underneath it, without the turban unravelling.⁸⁵
- A hadîth to this effect, narrated by 'Atâ Allâh رحمه الله.⁸⁶
- Lifting the turban and making masah beneath it has also been narrated as the practice of:
 1. Ibn 'Umar ؓ⁸⁷
 2. Ibrâhîm An-Nakha'î رحمه الله⁸⁸

⁸⁴ رواه أبو الحسن البلاذري في تاريخه، كذا في سبل الهدى ٧ / ٢٨٤

⁸⁵ أبو داود ص ١٩ (١٤٧)، ابن ماجه ص ٤١ (٥٦٤)، الحاكم ١ / ١٦٩ و فيه أبو يعلى
بمجهول ولكن سكت عنه أبو داود و المنذري فهو صالح.

⁸⁶ ابن أبي شبة ٣٦ / ١ مرسل و رجاله رجال الصحيح، قال البيهقي ١ / ٦١ : قد روينا عنه
مرسل في حديث المنقرة.

⁸⁷ الدارقطني في سننه ١ / ١٠٧ و قال الشيخ عظيم آبادي في تعليقه : إسناده صحيح.

It would only have been possible to lift the turban off the head without it unravelling, if the topî on which it was tied was made of a firm material.

This is also borne out by the following statement of Shaikh Ibn 'Arabî , "A turban without a topî underneath is not very stable as it could unravel especially during wudhû. By tying it on a topî, the turban becomes steady and its shape is greatly enhanced." ⁸⁹

These benefits mentioned by 'Allâmah Ibn 'Arabî رحمه الله can only be accrued if the topî is hard. A turban on a soft topî normally unravels when the topî is removed and doesn't really improve the shape.

⁸⁸ ابن أبي شيبة ٣٦/١ و رجاله رجال الصحيح.

⁸⁹ عارضة الأحرادي ٢٤٤/٧ و القطعة الأخوة من شرح المناري على الشعال ٢٠٣/١

The Khalîfah's tolerance

Ubaidullâh ibn Sulaimân, the minister of the Khalîfah Al-Mu'tadhid, mentions:

I was once in the presence of the Khalîfah while a servant was swatting the flies that were around him. A sudden slip of the hand caused the swatter to knock off the Khalîfah's topî. I watched with a deep sense of foreboding growing within me, fearing the consequences of this deadly blunder.

However, the Khalîfah simply placed the topî back on his head and said to the other servants, "Tell this unfortunate one to take a rest. It seems that we caught him dozing. In the future, increase the number of servants appointed to operate the fly-swatters."

The Minister says that I then began praising the Khalîfah and thanking him for his tolerance, but he simply replied, "This poor soul did not do it willfully, he just happened to doze off."

Punishment and reproach are only for one who intentionally commits a wrong not for one who blunders or errs.⁹⁰

Mujâlid says: I once asked Sha'bî the reason for it being popular amongst the people that Qâdhî Shurayh is craftier and wilier than a fox. Sha'bî replied: The reason is that when Shurayh would go out (in the fields) to perform salâh a fox would stand in front of him and imitate him, thus distracting him from his salâh. When this became too much for Shurayh, he removed him kurta and placed it on a pole, putting his turban and topî on top of it (thus creating a dummy). The fox came and stood in front as normal and thus wasn't prepared for Shurayh who caught him from behind. This is why he is said to be craftier and wilier than a fox. (Tahzîbul Kamâl Vol.12 Pg. 444)

When should the topî be worn?

Although it was the practice of Rasûlullâh ﷺ and the Sahâbah ؓ to cover their heads at all times, special emphasis was given to covering the head during the following occasions:

A. When performing salâh

Imâm Bukhârî, رحمه الله, in his Sahîh, mentions the statement of Hasan Basrî رحمه الله :

كان القوم يسجدون على العمامة و القنسوة

“The Sahâbah ؓ would perform sajdah (prostrate) on turbans and topîs.”¹

Wâil Ibn Hujr ؓ mentions that he performed salâh with Nabî ﷺ and the Sahâbah ؓ who were wearing burnuses (i.e. covering their heads with hoods).²

Ibrâhîm An-Nakha'î رحمه الله mentions that it was the practice of the Sahâbah ؓ to perform salâh wearing burnuses.³

Faltân Ibn 'Âsim ؓ mentions that he found Nabî ﷺ and the Sahâbah ؓ performing salâh wearing burnuses.⁴

¹ البخاري تعليقا - باب السجود في شدة الحر ص ٥٦ - و حرم به و نعلم أن تعليقات البخاري مقبول إذا حرم به وأما قول الحافظ وصله ابن أبي شبة (٢٩٨/١) فليس في المطبوع ذكر القنسوة و لا عند عبد الرزاق ٤٠٠/١ و لا البيهقي ١٠٦/٤ و الله أعلم

² ابن حزيمة ٢٣٣/١ و قال علقمة: إسناده صحيح، و رواه أبو داود ص ١٠٥ (٧٢٨)

³ المصنف لعبد الرزاق ٤٠١/١ و رجاله رجال الصحيح

This shows us that performing salâh with the head covered was the practice of all the Salafus-Sâlih (pious predecessors).

Narrations explicitly mentioning that the following great personalities were seen performing salâh with their heads covered:

1. 'Abdullâh Ibn 'Umar ⁵
2. Suwayd Ibn Gafalah ⁶
3. Shurayh ⁷
4. 'Alqamah ⁸
5. Aswad ⁹
6. Masrûq ¹⁰
7. Abû Mushir ¹¹
8. 'Abdur Rahmân Ibn Yazîd ¹²
9. Sa'îd Ibn Jubayr ¹³
10. Ahmad Ibn Abî Hawâri ¹⁴
11. Sâlim Ibn 'Abdullâh ¹⁵
12. 'Âmir Ibn 'Abdullâh ¹⁶

⁴ رواه ابن قانع في معجمه (١٥٣٤) و أبو نعيم في تاريخ إصيهان ٥٦٧/٢ و الطبراني في الكبير و قال المني في الجمع (٢٢٢٦): رجاله موثقون.

⁵ ابن سعد ١٣١/٤ و رجاله رجال الصحيح

⁶ ابن سعد ١٣٣/٦ و رجاله موثقون

⁷ المصنف لابن أبي شيبة ٢٩٧/١ و ابن سعد ١٩٠/٦ و رجاله رجال الصحيح

⁸ المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ١٥٢/٦ و رجاله رجال الصحيح

⁹ ابن سعد ١٣٧/٦ و المصنف لابن أبي شيبة ٢٩٧/١ و رجاله رجال الصحيح

¹⁰ المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ١٣٩/٦ و رجاله رجال الصحيح

¹¹ تاريخ دمشق ٤٣٤/٢٣

¹² المصنف لابن أبي شيبة ٢٩٧/١ و ابن سعد ١٧٥/٦ و رجاله رجال الصحيح

¹³ المصنف لابن أبي شيبة ٢٩٨/١ و رجاله رجال الصحيح

¹⁴ تاريخ دمشق ١٢٠/٤٩

¹⁵ أوسع المسالك ٢٠٢/٣ و ابن أبي شيبة ٢٩٨/١ و فيه أسامة بن زيد العلوي هو ضعيف

13. 'Abdullah Ibn Mudrik¹⁷
14. Imâm Ahmad Ibn Hambal¹⁸
15. Ibn 'Abdus Salâm رحمه الله¹⁹

The Fatwâ of Shaikh Rashîd Rîdhâ

The Egyptian scholar, Shaikh Rashîd Rîdhâ, the author of 'Tafsîrul Manâr', who in spite of being very famous for his modern thinking, authored the following article, which was published in the Egyptian magazine 'Al-Manâr'²⁰:

"While it could be considered correct to say that it is not Makrûh (disliked in Sharî'ah) to perform salâh with the head uncovered, its not being Makrûh is **only** applicable when performing salâh alone at home without forming a habit of leaving the head uncovered.

As for one who: -

- A. Makes a habit of leaving the head uncovered, or
- B. Keeps his head uncovered when performing salâh in jamâ'ah with others whose heads are covered, or
- C. Insists on leaving his head uncovered in the masjid in the presence of such people who dislike this action of his and will engage in his criticism

¹⁶ الزهد لأحمد ص ٣٢٦ و رجاله رجال الصحيح إلا أحمد بن مصعب و قد وثق

¹⁷ تاريخ دمشق ٣٣/٣٤

¹⁸ سمر أعلام النبلاء ١١/٢٠٩

¹⁹ در الغمامة ص ٢٠

²⁰ السنن و المبتدعات ص ٥٠

then in all these instances, it is makrûh (reprehensible) to leave the head uncovered.

The reason for the first instance being makrûh is that he has adopted a habit that is not backed by any legitimate proof. Rather what he is doing is in direct conflict to what was the accepted practice from the beginning of Islam.

The second instance is Makrûh because he is opposing the majority, which is forbidden in Islam.

As for the third instance, it is Makrûh because this person would be the cause of people falling into the sin of backbiting and this action will result in his becoming ill-reputed.

As for the statement that it is sometimes better to perform salâh with the head uncovered as this leads to greater humility, this is nothing but expressing one's opinion in a matter of Sharî'ah (Islamic Law) which does not accept anyone's subjective opinion (Some of our jurists disagree with him on this point). This argument can be challenged by the fact that it actually leads to one adopting a resemblance to the Christians and others who are in the habit of praying with their heads uncovered and it is well known that we have been prevented from imitating them even in habits (not to speak of acts of worship).

It can also be countered by the fact that the accepted trend around us is that the proper attire to be adopted when visiting the 'Ulamâ and the pious, consists of (amongst others) a topî or turban."

The Fatwâ of `Allâmah Kowtharî

The following is a summary of a fatwâ by `Allâmah Muhammad Zâhid Kowtharî رحمه الله , a world-renowned Muhaddith and Faqîh who held a prominent post in the Ottoman Khilâfah in Turkey and who later went on to emerge as one of the greatest scholars Egypt has ever seen.

`Allâmah Kowtharî رحمه الله writes:

People often ask concerning the ruling of performing salâh bareheaded without an excuse. This question has come to the fore, due to the emergence of a group who seem to take delight in denying those actions, which are accepted by the Muslims and have been passed down from generation to generation. They strive hard to cause discord in the masjid and greatly resemble the Khawârij (a deviant sect which emerged in the time of `Alî رضي الله عنه) in that they lay great stress on trivial matters while ignoring major issues.

The ruling concerning the salâh of a person bareheaded without an excuse, it that it is valid if all the conditions and pre-requisites are met, however this is in direct conflict to what has remained the practice of all the Muslims throughout the ages.

It also entails emulation of the Christians in that they worship bareheaded, as is well known.

Allâh Ta`âlâ has ordered the Muslims:

خذوا زينتكم عند كل مسجد

“Adopt clothing of beauty when performing salâh”

Leaving the head uncovered is discarding this beauty.

Imâm Baihaqî رحمه الله narrates that Nabî ﷺ said: -

“When performing salâh, one should wear two items of clothing as the most deserving being for whom you should dress up, is Allâh.” ²¹

Imâm Baihaqî رحمه الله has also mentioned the following incident.

Nâfi رحمه الله, the slave of Ibn `Umar ؓ says that Ibn `Umar ؓ saw him performing salâh wearing only one item of clothing. He rebuked him saying, “Have I not given you clothing?” “Yes, you have!” replied Nâfi. “So who,” asked Ibn `Umar ؓ “has more right that you dress up well for him? Allâh Ta`âlâ or the people!” ²²

It is on this basis, that the fuqahâ (jurists) say that it is Makrûh (reprehensible) to perform salâh wearing such clothing in which one would not normally present oneself in front of those whom he holds in high esteem.

There exists absolutely no doubt in the fact that it has always remained the practice of the Muslims not to appear bareheaded in front of those whom they respect. In the very same way, salâh performed bareheaded would be reprehensible in the light of Sharî`ah.

²¹ السنن الكبرى ٢/٢٣٦

²² السنن الكبرى ٢/٢٣٦

A few doubts cleared

'Allāmah Kowtharī رحمه الله has also most graciously provided us answers to a few doubts, which arise on this topic.

1. *Misconception:* The āyah "Adopt clothing of beauty when performing salāh" was revealed to censure the disbelievers who would perform tawāf (circumambulate) around the Ka'bah, naked and has nothing to do with covering the head.

Answer: It is a well-known principle of Tafsīr (commentary of the Qur'ān) that an āyah is not restricted to the particular incident concerning which it was revealed. Rather it would encompass all such situations that fall under its scope. Therefore we find all the mazhāhib are unanimous on the point that it is mustahab (preferable) to wear a topī (or turban), upper garment and lower garment when in salāh. This is mentioned by Imām Nawawī رحمه الله in Al- Majnū' and by 'Allāmah Hālibī رحمه الله in Sharhul Munyah.²³

2. *Misconception:* The āyah concerns covering the private parts, not the head.

Answer: 'Allāmah Abū Hayyān, the renowned Mufasssīr (commentator of the Qur'ān), has beautifully explained this point in the following manner: -

"The order to adopt 'beauty', in this ayah, is specific to salāh. Therefore 'beauty' cannot refer to covering the private parts

since we are ordered to cover them at all times, not only during salâh. 'Beauty' will therefore, in this case, have to mean something else viz. that with which one beautifies himself." ²⁴

Thus we can say without any doubt that the covering of the head is part of 'beauty' and this has always been the custom from the early days of Islâm. It is for this reason that in no time or place has this ever been seen (in the past) that the Muslims are forming the rows for salâh, bareheaded. Anyone who denies this is just being pigheaded. We hereby understand that there exists no proof at all to show that 'beauty' does not include covering the head.

3. *Misconception:* It is Sunnah to perform salâh bareheaded as Nabî ﷺ performed salâh without a topî. It is reported that he would remove his topî and place it as a sutrah (barrier) in front of him during salâh.

Answer: It is mentioned in Sharhush Shamâil and other books that this narration is weak; therefore no attention should be given to it. It has not been mentioned in any of the reliable collections of hadîth, so how can it contest the covering of the head in salâh, which has remained the accepted practice of the Muslims throughout the ages! Yes, we do find that Hadhrat 'Umar ؓ would stop the women slaves from covering their heads, so those who insist on keeping their heads open, probably count themselves among the women slaves and would like to emulate them during salâh, as this is not becoming of men.

(If we do accept that Nabî ﷺ used his topî as a sutrah, then we find that `Allâmah Munâwî has mentioned that this was at an instance when Nabî ﷺ did not have anything else to use as a sutrah. ²⁵ This was done to show that it is permissible to perform salâh without a topî, even though this would be makrûh for us, not for Nabî ﷺ. This is similar to the instances where Nabî ﷺ urinated or drank standing. These actions are makrûh for us, but were carried out by Nabî ﷺ to show that they are not harâm. *The paragraph between the parentheses is by the author not by `Allâmah Kowtharî*)

4. *Misconception*: The head is left uncovered during Haj; there should therefore be nothing wrong with leaving it uncovered during salâh.

Answer: Haj is a unique act of worship performed at a specific time and place; therefore leaving of the head uncovered at other times cannot be established from it.

The gist is that it is not proven that Nabî ﷺ ever performed salâh bareheaded without an excuse, whereas leaving the head uncovered when praying is the habit of the Christians. ²⁶

²⁵ فيض القدير (٧١٦٨)

²⁶ مقالات الكوثري ص ١٧٠

B. When entering the toilet

Imâm Baihaqî رحمه الله mentions:

عن عائشة رضي الله عنها قالت: كان رسول الله ﷺ إذا دخل الخلاء غطى رأسه
و إذا أتى أهله غطى رأسه

'Āishah رضي الله عنها narrates that when Nabî ﷺ entered the toilet he would cover his head.²⁷

Imâm Baihaqî رحمه الله also reports:

عن حبيب بن صالح رحمه الله مرسلًا: كان رسول الله ﷺ إذا دخل الخلاء
لبس حذاءه و غطى رأسه

Habîb Ibn Sâlih رحمه الله reports that when Nabî ﷺ entered the toilet, he would wear shoes and cover his head.²⁸

²⁷ رواه البيهقي في السنن الكبرى ١/ ٩٦ و قال: هذا الحديث أحد ما أنكر على محمد بن يونس الكندي. و قال ابن عدي ٧/ ٥٥٥: وهذا لا أعلمه رواه غير الكندي هذا الإسناد... الخ. قال النووي في المجموع ٢/ ١١٣ في حديث الكندي: هو ضعيف. قال العهد الضعيف: تابعه أبو خالد يزيد المعنى عند ابن الأعرابي في كتاب المعجم (١٠٨٥) و تابعه أيضا علي بن حيان عند أبي نعيم في الحلية ٧/ ١٥٨ فهو قوي إن شاء الله.

²⁸ رواه البيهقي في السنن الكبرى ١/ ٩٦ عن حبيب بن صالح مرسلًا، و قال النواوي في فيض القدير (٦٦٦): فيه أبو بكر بن عبد الله قال الذهبي: ضعيف. و نقله النووي في المجموع ٢/ ١١٣ و قال: وقد اتفق العلماء على أن الحديث المرسل و الضعيف و الموقوف يتسامح به في فضائل الأعمال و يعمل بمقتضاه و هذا منها. له و قال العزيمي ٤/ ٦١ قال الشيخ: حديث حسن لغوه.

Imâm Abdur Razzaq رحمه الله reports:

عن عائشة رضي الله عنها قالت: قال أبو بكر رضي الله عنه: "استحيوا من الله فإني لأدخل الخلاء فأقع رأسي حياء من الله عز وجل"

‘Āishah رضي الله عنها narrates that Abû Bakr رضي الله عنه said: "Show respect in front of Allah, for I certainly cover my head when entering the toilet, due to respect for Allah."²⁹

Covering the head with a topî when entering the toilet has also been narrated from:

1. Anas Ibn Mâlik رضي الله عنه³⁰
2. Abû Mûsâ Ash'arî رضي الله عنه³¹

‘Allâmah Munâwî writes in his famous commentary ‘Faïdhul Qadîr’ (Hadîth no.6667), explaining the reason for Nabî ﷺ covering his head upon entering the toilet:

حياء من ربه تعالى ولأن تغطية الرأس حال قضاء الحاجة أنجع لمسام البدن وأسرع لخروج الفضلات ولاحتمال أن يصل شعره ريح الخلاء فيعلق به. قال أهل الطريق: ويجب كون الإنسان فيما لا يد منه من حاجته حتى يحل مستور

"It was done out of respect for Allâh and because covering the head when answering the call of nature causes the pores to contract

²⁹ ذكر المسال (٨٥١٤) عن سفيان، ورواه عبد الرزاق وهو في حياة الصحابة ٥٥٤/٢

و إعلاله السنن ٣٢٢/١ وقال البيهقي ٩٦/١ هو صحيح

³⁰ عبد الرزاق ١٩٠/١ والبيهقي في السنن الكبرى ٢٨٥/١ وفيه سعيد بن عبد الله

قال أبو حاتم: ليس بالقوي

³¹ المصنف لابن أبي شيبة ٣٤/١ والطبراني لأحمد ٢٠٢/١ ورجاله رجال الصحيح

thereby allowing quicker emerging of faeces. It also prevents the bad smell of the toilet from getting onto the hair. The 'Ulamâ of Tasawwuf maintain that it is necessary for a person to be respectful, shy and concealed when answering the call of nature."

A highly authentic narration of Sahîhul Bukhârî also shows that covering the head while answering the call of nature was a norm in the time of the Sahabah ؓ.³²

C. When eating

Farrîqad ؓ narrates:

أكلت مع رسول الله ﷺ و رأيت عليه قلنسوة بيضاء في وسط رأسه

"I ate with Rasûlullâh ﷺ and I saw a white topî placed on the centre of his head."³³

'Âishah ؓ narrates that Rasûlullâh ﷺ said:

أكل كما يأكل العبد

"I eat in the manner a slave eats"³⁴

³² صحيح البخاري (٥٧٧) في قصة قتل أبي رافع . وانظر أثر الحديث الشريف محمد عرامة ص ١٤٧

³³ رواه ابن السكن في المعرفة عن محمد بن سلام عن الحسن، ذكره الشامي في سبل الهدى

٢٨٤/٧ ونقله الحافظ في الإصابة ٢٠٧/٥ و سكت عنه

³⁴ قال الفيني في المجمع (١٤٢١٠): رواه أبو يعلى و إسناده حسن

It is therefore necessary for us to display our humility and subservience to Allâh Ta'âlâ while eating. Covering the head helps greatly in achieving this goal.

It should be borne in mind that it is not forbidden to eat with the head uncovered. Many people greatly exceed the bounds by laying too much stress on this point, while others insist on leaving it out completely. We are أمة وسطا i.e. Such a nation who neither exceed the bounds nor do we exercise any deficiency in Dîn.

D. When cohabiting

Abû Nuaim رحمه الله reports:

عن عائشة ؓ قالت: كان ﷺ إذا دخل الخلاء غطى رأسه
و إذا أتى أهله غطى رأسه

'Aishah ؓ narrates that when Nabî ﷺ entered the toilet he would cover his head and when cohabiting with his wives he would cover his head. ³⁵

Ummu Salamah ؓ also narrates that Nabî ﷺ would cover his head during cohabitation. ³⁶

³⁵ أبو نعيم في الحلية ١٥٨/٧ و مر التخصيل في "باب لبس القنطرة عند دخول الخلاء".

³⁶ قال العراقي: رواه الخطيب بإسناد ضعيف، الإتحاف ٣٧٢/٥ و فيض القدير (٦٥٣٦).

Covering the head on this occasion could also refer to wearing a scarf or shawl or even to covering ones body with a sheet.

This is supported by another narration of Ummu Salamah ؓ³⁷ and by an extremely weak narration of 'Āishah ؓ wherein she mentions: "Whenever Nabî ﷺ cohabited with any of his wives he would cover his head with a shawl."³⁸

Imâm Ghazâlî رحمه الله has also mentioned this in his *Ihyâ 'Ulûm Uddîn* (Vol. 2 Pg. 46).

E. When out in battle

Ibn 'Abbâs ؓ mentions:

ولبس ذوات الأذان في الحرب

"Rasûlullâh ﷺ would wear a topî with earflaps when out in battle."³⁹

Nabî ﷺ's wearing a topî in battle has also been narrated by:

1. 'Abdul Rahmân Ibn Zayd ؓ⁴⁰
2. Makhûl رحمه الله⁴¹
3. Wâthilah Ibnul Asqa ؓ⁴²

³⁷ تاريخ بغداد ١٦٢/٥ وفيه معروف أبو الخطاب وهو ضعيف ,

³⁸ أخلاق النبي ص ١٩٨ وفيه محمد بن القاسم الأسدي ضعيف جدا ,

³⁹ ابن عساکر وقد مر في "باب الطويلة"

⁴⁰ رواه البلاذري في تاريخه, كذا في سبل الهدى ٢٨٧/٧

⁴¹ رواه ابن أبي شبة في مصنفه, كذا رمز له في الكو (٣٠١٢) ولكن لم أجد في

الطبرق من المصنف, وهو في جامع الأحاديث والبراهيل (٢٠٠٣٧)

⁴² ابن عساکر ٧٨/٤٥ والخوارى للسيوطي ٤٠٥/١ والطبراني في الكبير ٦٢/٢٢ وقال الغنيمي

في التمع (٧٩١٧) له بقية وعمره الشامي وبقية ثقة لكنه مدلس وعمره لم أعرفه.

In the same way we find Imâm Bukhârî رحمه الله narrating in his Sahîh, from Anas ؓ that when Nabî ﷺ passed by the ruins of Thamûd, on the way to Tabûk, he covered his head (with his shawl) and quickened the pace of his conveyance.⁴³

Hâfiz Ibn Hajr رحمه الله mentions the following incident.

Ja'far Ibn 'Abdullâh narrates that Khâlid Ibn Walîd ؓ could not find his topî on the day of the Battle of Yarmûk. He ordered the army to search for it but it could not be found. The search was repeated and it was eventually found. It turned out to be an old topî. Khâlid ؓ explained that when Rasûlullâh ﷺ shaved his hair off during 'umrah, people rushed to get the hair from the side of his ﷺ head, while I managed to acquire the hair from just above the forehead. I then placed the hair in this topî. Whenever I participated in a battle keeping this topî with me, we were granted victory.⁴⁴

Mahmûd Ibn Labîd ؓ narrates that on the day of Badr, Rasûlullâh ﷺ said: "The angels have adopted their insignia, so should also adopt yours." The Sahâbah ؓ then placed pieces of wool in their helmets and topîs, as distinguishing marks.⁴⁵

Wearing the topî in battle was the practice of many great personalities. From amongst them are:

1. 'Abdullâh Ibnul Mubârak رحمه الله⁴⁶

قال العبد الضعيف: الصواب أنه عمر بن سليمان الدمشقي و له ترجمة عند ابن عساکر ٧٨/٤٥
 صحيح البخاري (٤٤١٩)

⁴⁴ الإصابة ٩٩/٢، صفوة الصفوة ٢٩١/١، الطواری فی الکبیر ١٠٥/٤ و رجاله رجال الصحيح
⁴⁵ ابن سعد ١٦/٢ و المغازی للواقدي ٧٥/١ و رجاله ثقات إلا الواقدي وهو مقبول في المغازی

2. Husain Ibn Âlî ؑ⁴⁷
3. Khâlid Ibnul Walîd ؑ⁴⁸
4. Hârûn Ar-Rashîd⁴⁹

'Allâmah Tabarî رحمه الله narrates that the Khalifah Al-Ma'mûn and his entire army wore green attire; to such an extent that even their topîs were green.⁵⁰

There are many narrations showing that Nabî ؑ covered his head with a helmet when in battle, however we have chosen not to include those narrations as the object it was protection and is thus out of the scope of our discussion.

F. When imparting knowledge

'Umar ؑ mentions that Rasûlullâh ؑ was narrating a hadîth to them during which he lifted up his head causing his topî to fall to the ground.

The narrator mentions that it could refer to the topî of Rasûlullâh ؑ or to the topî of 'Umar ؑ i.e. when 'Umar ؑ narrated the hadîth to his students he lifted his head up thereby causing his topî to fall to the ground.⁵¹

⁴⁶ شعب الإيمان ١٦٧/٣

⁴⁷ البداية و النهاية ١٨٦/٨ و تاريخ الطبري ص ٢٧٥٦

⁴⁸ الإصابة ٩٩/٢، صفوة الصفوة ٢٩١/١، الطبراني الكبير ١٠٥/٤ و رجاله رجال الصحيح

⁴⁹ تاريخ الطبري ١٠٦/١٠

⁵⁰ تاريخ الطبري ٣/١١

⁵¹ رواه الترمذي ص ٢٩٣ (١٦٤٤) وقال: هذا حديث حسن غريب... الخ و قال ابن كثير في تفسيره

We learn from the above hadīth that the topī was worn while imparting the knowledge of hadīth. This is because the knowledge of dīn is an extremely valuable and noble gift of Allāh which demands utmost respect and honour.

It is in the same light that we find Imām Mizzī رحمه الله mentioning regarding Imām Mālik رحمه الله :

كان مالك إذا أراد أن يخرج يحدث توضأ وضوءه للصلاة و لبس أحسن ثيابه
و لبس قلنسوة و مشط لحيته

When Imām Mālik رحمه الله intended to narrate hadīth, he would perform wudhū, wear his best clothing, wear a topī and comb his beard. When asked the reason for doing this, he said: "This is how I show respect to the ahādīth of Rasūlullāh ﷺ." ⁵²

G. When seeking knowledge

Ibn Mas'ūd ؓ narrated from Nabī ﷺ that Mūsā ؓ wore a topī when he spoke to Allāh (and thereby received the knowledge of prophethood.)⁵¹

Seeking knowledge demands great humility and respect and covering the head is a great aid in achieving this.

٢٣٤/٤: و هكذا رواه علي بن الحسين عن أبي داود الطيالسي عن ابن مبارك عن ابن
ظبية و قال هذا إسناده مصري صالح

⁵² تهذيب الكمال ٣٨٤/١٧ و هو مسند في كشف اللغطا في فضل الموطأ ص ٢٣

⁵³ رواه الترمذي ص (١٧٣٤) و قال: هذا حديث غريب لا نعرفه إلا من حديث حميد
الأعرج. الخ. وقال العزيمي (٣/ ٤): هو حديث ضعيف

It was the practice of our Salafus Salih to cover their heads with both turbans and topîs when seeking the valuable knowledge of dîn.

The great muhaddith, Hadhrat Shaikh Zakariyâ Khândehlawî رحمہ اللہ writes in his commentary of Muattâ Imâm Mâlik, that when Imâm Mâlik رحمہ اللہ was still very young and decided to set out in the search of knowledge, his mother placed a long topî on his head and tied a turban around it. This then remained his practice throughout his life.⁵⁴

Hâfiz Ibn Hajr رحمہ اللہ writes that it was the practice of Imâm Muslim رحمہ اللہ to attend the lessons of his teacher, Imâm Zuhâlî رحمہ اللہ, wearing a turban.⁵⁵

H. When ruling and passing judgements

The wearing of the topî was not only the practice of the 'Ulâmâ and the pious but was also always held fast onto by the man on the street and by the leaders as well. We have been ordered by Nabî ﷺ to hold fast to the practices of the Rightly-Guided Khulafâh (Islâmic rulers). It was their practice to wear the topî, thus it would be our duty to hold fast to this Sunnah as well.

⁵⁴ مقدمة أوجز المسالك ١٦/١ و أسند الخطيب في الجامع لأخلاق الراوي و آداب السامع ٣٨٤/١

⁵⁵ هدي الساري مقدمة فتح الباري ص ٤٩١

The following are a number of Khulafâ (Islâmic rulers) and judges from whom wearing the topî is narrated:

1. 'Umar ⁵⁶
2. 'Uthmân ⁵⁷
3. 'Alî ⁵⁸
4. 'Umar Ibn 'Abdul 'Azîz ⁵⁹
5. Hârûn Ar-Rashîd ⁶⁰
6. Al-Muayyid ⁶¹
7. Al-Mu'tadhid ⁶²
8. Abû Ja'far ⁶³
9. Salâhuddîn Ayyûbî ⁶⁴
10. Qâdhî Shurayh ⁶⁵
11. Qâdhî Dhiyâ Uddîn ⁶⁶
12. As-Saffâr ⁶⁷
13. Al-Juzhû'î ⁶⁸
14. Ibrahîm Ibnul Mahdî ⁶⁹

⁵⁶ ابن أبي شيبة ٣٧/٦، البداية والنهاية ٨٧/٧ و في مستند الرويان ١٩٠/١ نحوه

⁵⁷ الجرح والتعديل ١١٩/٩ و تاريخ دمشق ١٣٧/٧٠

⁵⁸ ابن سعد ٢٢/٣ و رجاله رجال الصحيح

⁵⁹ ابن سعد ٣١٤/٥ و الآحاد و المختار ٤٤٢/٢ و ٣٣٤/٥

⁶⁰ البداية و النهاية ٢٠٣/١٠ و تاريخ الطوي ١٠٦/١٠

⁶¹ سمر أعلام النبلاء ١٦/١٧

⁶² البداية و النهاية ٩١/١١

⁶³ ابن سعد ١٨٣/٣ و فيه نعي بن عمران ، قال أبو حاتم: شيخ مدني مجهول

⁶⁴ سمر أعلام النبلاء ٢٨١/٢١

⁶⁵ فتح الباري ١٥٥/١٣ و ابن سعد ١٨٩/٦ و رجاله رجال الصحيح

⁶⁶ الروايات للوفيات ص ٧١

⁶⁷ سمر أعلام النبلاء ٥١٧/١٢

⁶⁸ تاريخ بغداد ٢٠٦/٣

15. Al-Qâim Bi-Amrillâh ⁷⁰
16. Al-Musta'în ⁷¹
17. Al-Wâthiq Billâh ⁷²
18. Muhammad Ibnul Wâthiq ⁷³
19. Al-Mamûn ⁷⁴
20. Al-Mansûr ⁷⁵
21. Abûl 'Umaitir ⁷⁶
22. Marwân ⁷⁷

'Allâmah Firozâbâdî has written that the judges of that time would wear a topî known as the Danniyah.⁷⁸

⁶⁹ تاريخ بغداد ٢١٣/٨

⁷⁰ تاريخ بغداد ٤٠٢/٩

⁷¹ تاريخ الطبري ٢٠٥/١١

⁷² تاريخ الطبري ١٤٥/١١

⁷³ تاريخ الطبري ١٤٥/١١

⁷⁴ تاريخ الطبري ٣/١١

⁷⁵ تاريخ الطبري ٢٩٧/٩

⁷⁶ تاريخ دمشق ٣٢/٤٣

⁷⁷ الآحاد و المثاني ٣٩٣/١

⁷⁸ القاموس

Taqannu`

Taqannu` is the covering of the head and a portion of the face with a scarf, shawl or similar item of clothing.⁷⁹

In addition to wearing a topi and tying a turban, it was the habit of Nabî ﷺ and the Sahâbah ؓ to cover their heads with a shawl.

My dearest colleague, Mufti Muhammad Amîn Qâsim greatly eased my task by collecting Ahâdith concerning the *taqannu`* of Rasûlullâh ﷺ. These number approximately twenty narrations from about thirteen different Sahâbah ؓ. If the narrations concerning the *taqannu`* of the Sahâbah ؓ are gathered, the number is sure to go into the hundreds.

We will suffice on the following narration of Anas ؓ:

كان رسول الله ﷺ يكثر القناع

“Nabî ﷺ would practise *taqannu`* with great consistency and regularity”⁸⁰

‘Allâmah Suyûtî رحمه الله has written that there exists no difference of opinion in accepting *taqannu`* to be *Sunnah*.⁸¹

⁷⁹ شرح الزرقاني على المواهب ٣٠٩/٦ ، فتح الباري ٢٧٤/١٠

⁸⁰ الترمذي في الشمائل ص ٣ و ابن سعد ٢٥٦/١ و حسنة الشيخ عماد الحمازي

(السراج المنير ١٩٠/٣) و له شاهد في حديث سهل عند البيهقي ٢٢٦/٥

⁸¹ انتهى السؤل ٤٧٣/١ ، شرح الزرقاني على المواهب ٣١١/٦

'Allāmah Ibn Hajr Al-Haitamī رحمه الله writes:

“ Taqannu' is to place a sheet of cloth on top of the topî or turban. This will be used to cover part of the face and would then be wrapped under the chin and thrown onto the shoulders. All 'Ulamâ agree that this act is desirable in Sharî'ah, in fact it is greatly emphasised upon during salâh and when attending jumu'ah and other public functions. A number of authentic ahâdith have been narrated concerning this action, its benefits and encouragement towards adopting it. This has also been narrated from a large number of Sahâbah ؓ and other Salafus Sâlih.”⁸²

Nabî ﷺ is reported to have mentioned regarding it:

“ This is an item of clothing for which sufficient gratitude has not been expressed.”⁸³

Nabî ﷺ is reported to have worn many different colour shawls viz. red, black, green etc.

These will, Inshâ Allâh be discussed with greater detail in a future publication.

⁸² الدعامة

⁸³ ابن سعد ٣٥٧/١ و ذكره الحافظ في الفتح (٢٣٥/٧) و (٢٧٥/١٠) و سكت عنه فهو حسن.

Conclusion

We can now conclude that

- The topî is definitely a Sunnah of Rasûlullâh ﷺ.
- It has remained the practice of the Sahâbah رضى الله عنه, Tâbi'in and our pious predecessors right until our times.
- The Sunnah of covering the head will be fulfilled by any type of topî, regardless of its colour, material or style, as long as it does not entail emulation of the Kuffâr or fall under any other prohibition in Sharî'ah (Islâmic Law).
- The topî should be worn at all times with special emphasis given to wearing it during Salâh.
- Even more virtuous than donning a topî alone, is tying a turban on it. We should all endeavour to revive this Sunnah in our lives.

May Allâh grant us all the ability to practise on every Sunnah and to realise the Truth from Falsehood. We ask Allah to accept this work and make it a means of salvation for the author, his family and the Ummah at large.

المصادر و المراجع

اقتصرت فيها على ما عزوت إليه غالباً ، وما طبع منها بيروت
لم أذكر مكان طبعه

التفسير

- (١) تفسير ابن كثير ، دار المعرفة ١٤٠٩
- (٢) تفسير الطبري لابن جرير الطبري ، دار الكتب العلمية ١٤١٨
- (٣) البحر المحيط لأبي حيان الأندلسي ، دار الكتب العلمية ١٤١٣
- (٤) تفسير القرطبي ، دار الكتاب العربي
- (٥) الدر المنثور للسيوطي ، دار الفكر ١٤٠٣

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- (١) إتحاف الخيرة المهرة بزيائد المسانيد العشرة للبوصيري ، مكتبة الرشد ١٤١٩
- (٢) إتحاف السادة المتقين بشرح إحياء علوم الدين للزبيدي ، دار الفكر
- (٣) الإحسان بترتيب صحيح ابن حبان لابن بلبان ، دار الكتب العلمية ١٤١٧
- (٤) إحياء علوم الدين للغزالي ، دار القلم
- (٥) إعلاء السنن لظفر أحمد العثماني التهانوي ، إدارة القرآن ، كراتشي
- (٦) الأمالي المطلقة لابن حجر العسقلاني ، المكتب الإسلامي
- (٧) أوجز المسالك إلى موطأ مالك لتركها الكاندهلوي ، إدارة تاليفات أشرفية ،

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- ٩) تحفة الأشراف بعرفة الأطراف ليوسف المزني ، دار الكتب العلمية ١٤٢٠
- ١٠) تذكرة الموضوعات لمحمد طاهر الفتحي الكجراتي ، دار إحياء التراث العربية
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- ١٧) الجامع لأبي عيسى الترمذي ، دار السلام الرياض ١٤١٦
- ١٨) والنسخة الثانية: أيج لم سعيد كميني ، كراتشي ، باكستان
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- ٢٤) جامع المسانيد و السنن لابن كثير ، دار الفكر ١٤١٥

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٢) رياض الصالحين للنووي ، دار المأمون للتراث ١٤٠٩

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٣٧) السنن الكبري للبيهقي ، دار الفكر و نشر السنة

٣٨) شرح ابن بطال على البخاري ، مكتبة الرشد ، الرياض

٣٩) شرح المناوي على الشمائل ، على هامش جمع الوسائل ، إدارة تاليفات

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- (٤٨) كثر العمال لعلي المتقي الهندي , دار الكتب العلمية ١٤١٩
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 (٥٢) مرقاة المفاتيح شرح مشكوة المصابيح لملا علي القاري , مكتبة إمدادية ,
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- (٥٣) المستدرك على الصحيحين للحاكم , دار المعرفة
 (٥٤) مسند أبي عوانة , دار المعرفة ١٤١٩
 (٥٥) مستدرك أبي يعلى الموصلي , دار المأمون للتراث ١٤٠٤
 (٥٦) مسند إسحاق بن راهوية , مكتبة الإيمان ١٤١٢
 (٥٧) مسند الإمام أحمد بن حنبل , دار الكتب العلمية ١٣٩٨
 (٥٨) المصنف لابن أبي شعبة , دار الفكر ١٤٠٩
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السيرة

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 (٢) الأنوار في شمائل النبي المختار للبغوي ، دار المكتبي ، دمشق ١٤١٦
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 (٤) السيرة النبوية للذهبي ، دار الكتب العلمية ١٤٠٩
 (٥) شرح العلامة الزرقاني على المواهب اللدنية ، دار الكتب العلمية ١٤١٧
 (٦) سبل الهدى والرشاد للفضلي الشامي ، دار الكتب العلمية ١٤١٤
 (٧) منتهى السؤل في وسائل الوصول إلى شمائل الرسول للحمي ، دار الخاوي ١٤١٩

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- (١) أسد الغابة في معرفة الصحابة لابن الأثير الجزري ، دار المعرفة
 (٢) الاستيعاب في معرفة الأصحاب لابن عبد البر ، دار الجيل ١٤١٣
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- ٩) تاريخ الأمم و الملوك للطبري ، دار الفكر ١٤١٨
- ١٠) تاريخ بغداد للخطيب مع ذيله ، دار الكتاب العربي
- ١١) التاريخ الكبير للبخاري ، دار الكتب العلمية
- ١٢) تاريخ مدينة دمشق لابن عساكر ، دار الفكر
- ١٣) تذكرة الحفاظ للذهبي ، دار إحياء التراث العربي
- ١٤) تعجيل المنفعة لابن حجر العسقلاني ، دار الكتب العلمية ١٤١٦
- ١٥) تقريب التهذيب لابن حجر بتحقيق محمد عوامة ، دار ابن حزم ، ١٤٢٠
- ١٦) التلويح في أخبار قزوين للراقعي ، دار الكتب العلمية
- ١٧) تهذيب تاريخ دمشق للبدان ، دار إحياء التراث العربي ١٤٠٧
- ١٨) تهذيب التهذيب لابن حجر العسقلاني ، دار الفكر ١٤١٥
- ١٩) تهذيب الكمال في أسماء الرجال للمزي ، دار الفكر ١٤١٤
- ٢٠) الثقات لابن حبان ، دار الكتب العلمية ١٤١٩
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- ٢٢) حلة الأولياء و طبقات الأصفياء لأبي نعيم الأصفهاني ، دار الكتب العلمية ١٤١٨
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- ٢٥) الديباج المذهب في معرفة أعيان المذهب لابن فرحون ، دار الكتب العلمية ١٤١٧
- ٢٦) سوالات أبي عبيد الأحرري أبا داود السجستاني ، دار الاستقامة ١٤١٨
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- (٣٢) الطبقات الكبرى لابن سعد , دار الكتب العلمية ١٤١٨
- (٣٣) الغلل و معرفة الرجال لأحمد بن حنبل , المكتبة الإسلامية تركيا
- (٣٤) و النسخة الثانية : مؤسسة الكتب الثقافية ١٤١٠
- (٣٥) الكاشف للذهبي بتحقيق محمد عرومة , دار الفيلة ١٤١٣
- (٣٦) الكامل في التاريخ لابن الأثير , دار الصادر
- (٣٧) الكامل في ضعفاء الرجال لابن عدي , دار الكتب العلمية ١٤١٨
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- (٣٩) كشف النقاب عن الأسماء و الألقاب لابن الجوزي , دار السلام ١٤١٣
- (٤٠) لسان الميزان لابن حجر العسقلاني , إدارة تاليفات أشرفية , ملتان
- (٤١) المهر وخين لابن حبان البستي , دار الوعي ١٤٠٢
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- (٤٥) المغني في الضعفاء للذهبي , دار الكتب العلمية ١٤١٨
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- (٤٩) التحوم الزاهرة لابن تغري بردي , المؤسسة المصرية العامة
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- (١) إمداد المفتين أي فتاوى دار العلوم ديوبند للمفتي شفيح العثماني ، دار الإضاءة ، كراتشي
- (٢) الفتاوى للفتاوى للسيوطي ، فاروقي كتب خانة ، ملتان
- (٣) رد المختار لابن عابدين الشامي ، دار الفكر ١٣٨٦
- (٤) فتاوى دار العلوم ديوبند مكمل ميوب ، إدارة المعارف ، كراتشي ١٣٨٣
- (٥) فتاوى محمودية للمفتي محمود حسن الكنكوهي ، كتب خانة مظهري ، كراتشي
- (٦) كفاية المفتي لحمد كفاية الله الدهلوي ، مكتبة إمدادية ، ملتان
- (٧) المجموع شرح المذهب للنووي ، دار الفكر ١٤١٧

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- (٣) لسان العرب لابن منظور الأفرقي ، نشر أدب الحوزة ، إيران
- (٤) القاموس المحيط للفيروز آبادي ، مؤسسة الرسالة ، ١٤٠٧
- (٥) مجمع بحار الأنوار ل محمد طاهر الفتي الكجراتي ، مكتبة الإيمان ١٤١٥
- (٦) مختار الصحاح للرازي
- (٧) النهاية في غريب الحديث و الأثر لابن الأثير الجزري ، مؤسسة إسماعيلين ، إيران
- (٨) The Hans Wehr dictionary of modern written Arabic (٩)

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- (١) اقتضاء الصراط المستقيم لابن تيمية ، مكتبة الرشد ، الرياض ١٤١١
 - (٢) التشبه في الإسلام للقاري محمد طيب ، إدارة إسلاميات ، لاهور
 - (٣) حاشية الضاوي على شرح الدردير ،
 - (٤) الحجة التامة في لبس العمامة ،
 - (٥) در العمامة في ذر الطيلسان و القذبة و العمامة لابن حجر الميمني ، مصر
 - (٦) الدعامة في سنة أحكام العمامة لابن جعفر الكتاني ، مكتبة الإمام الشافعي ، الرياض
- ١٤١٤
- (٧) شآبيب العمامة في تحقيق مسألة العمامة ،
 - (٨) القول الأساس في القنسوة و تغطية الرأس لمسراج أحمد

الأحاديث المرفوعة

(١) عن عائشة رضي الله عنها : أن النبي ﷺ كان يلبس من القلائس في السفر ذوات الأذان وفي الحضر المشفرة يعني الشامية ^١

(٢) عن ابن عمر رضي الله عنهما : كان رسول الله ﷺ يلبس قلنسوة بيضاء ^٢

(٣) عن ابن عمر رضي الله عنهما : كان رسول الله ﷺ يلبس كعبة بيضاء ^٣

(٤) عن ابن عباس رضي الله عنهما : كان لرسول الله ﷺ ثلاث قلائس. قلنسوة بيضاء مضربة وقلنسوة

برد حبرة وقلنسوة ذات أذان يلبسها في السفر وربما وضعها بين يديه إذا صلى ^٤

(٥) عن ابن مسعود رضي الله عنه عن النبي ﷺ قال : كان على موسى يوم كلمه ربه كساء صوف

وجبة صوف وكعبة صوف وسراويل صوف وكانت تعلق من جلد حمار ميت ^٥

^١ رواه أبو الشيخ في أخلاق النبي ص ١٠٤. قال العراقي في شرح الترمذي: وأجود الأسانيد في القلائس ما رواه أبو الشيخ عن عائشة. كذا في الإتحاف ٧/ ١٢٩. وفي الآثار للبخاري "ذوات الأذان" بذلك "ذوات الأذان". وقد رواه الخطيب أيضا في الجامع لأخلاق الراوي وآداب السامع ٢٨٣/١

^٢ الطبراني في الكبير. قال المصنف في الجمع ٥/ ٢٢١: فيه عبد الله بن حريش وثقه ابن حبان وقال ربما أخطأ وضعفه جمهور الأئمة وبقية رجاله ثقات. قال العزيمي في السراج المنير ٤/ ١١٣: إسناده حسن.

^٣ قال المصنف في الجمع ٥/ ٢١١: رواه الطبراني في الأوسط (٦١٧٩) عن شيخه محمد بن حنيفة الراسبي وهو ضعيف لا بالقوي. قال الواقدي: لكن تابعه محمد بن زهير بن فضل عن روح بن قرعة عن ابن حريش عند ابن عساكر ١/ ١٩٢. و محمد بن حنيفة عن ابن حريش عند أبو الشيخ ص ١٠٣ فيتقرب مما ولكن الظاهر أن هذا والذي قبله حديث واحد كما يظهر من أسانيدهما والله أعلم.

^٤ أبو الشيخ في أخلاق النبي ص ١٠٤. قال العراقي في المتن عن حبل الأسفار ٢/ ٣٧٦: ضعيف وكذا ضعيفه المصنف في تذكرة الموضوعات ص ١٥٥. وأما ما قال الشيخ علوش في زوائد الأجزاء النبوية ص ٤١٨: إسناده واد. الترمذي هو محمد بن عبيد الله وهو متروك الخ. فبقية نظر لأن الترمذي هنا هو عبد الملك بن أبي سليمان كذا في كشف النقاب وهو صدوق له لو هام كما في الترمذ. وفي سبل الهدى ٧/ ٢٨١ "مضربة" بدل "مضربة".

^٥ رواه الترمذي ص ٢٠٤ (١٧٣٤) وقال: هذا حديث غريب لا نعرفه إلا من حديث حميد الأعرجي. الخ. وقال العزيمي (٣/ ٤) هو حديث ضعيف. اهـ. والحديث وإن كان في كلام لكن ذكرت قلنسوة موسى في روايات أخر

- (٦) عن عائشة رضي الله عنها: أن النبي ﷺ كان يلبس من القلائص ذات الأذان^٦
- (٧) عن عائشة رضي الله عنها: كان لرسول الله ﷺ قلنسوة بيضاء لاطئة يلبسها^٧
- (٨) عن جعفر بن محمد عن أبيه عن جده رضي الله عنه: أن رسول الله ﷺ كان يلبس القلائص البيض والزبوريات وذوات الأذان^٨
- (٩) عن ركانة رضي الله عنه: فرق ما بيننا وبين المشركين العمائم على القلائص^٩
- (١٠) عن عائشة رضي الله عنها قالت: كان ﷺ إذا دخل الخلاء غطى رأسه وإذا أتى أهله غطى رأسه^{١٠}

- منها: ما رواه القرطبي في الجامع لأحكام القرآن ٢٨٧/٧ عن ابن القاسم قال سمعت مالكا يقول: كان موسى إذا غضب طلع الدخان من قلنسوته وروى ابن عساکر (١٦١/٦١) نحوه عن (زيد بن أسلم) ومنها ما أخرجه ابن أبي شيبة في مصنفه ١٨٥/٧ عن وهب بن منبه قال كان علي بن موسى يوم ناجى ربه عند الشجرة جبة من صوف وبيان من صوف وقلنسوة من صوف.
- ^٦ رواه الحافظ أبو القاسم البجلي الرازي في فوائد. كذا في زوائد الأجزاء المنشرة لعلوش ص ٤١٧ وقال علوش: فيه الغشيل بن محمد البجلي كذبه ابن عدي والدارقطني وأخرجه أبو الشيخ في أعلام النبوة (وإسناده حسن إن سلم من تسوية ابن مصفى الرازي) فإنه كان يلبس ثياب التسوية إلخ
- ^٧ ابن عساکر ١٩٣/٤ وفيه عاصم بن سليمان اللوزي ولعله الكوزي البصري الذي قال الذهبي: هو منهم. سورة الذهب ص ٤٩. وانظر الكامل لابن عدي ٤١٣/٦ وهو فيفيض القدير (٧١٦٧) بلغة "كان يلبس قلنسوة بيضاء لاطئة". والحديث تشهد له روایات أخر حتى يكون حسنا لمفرده
- ^٨ أورده الذهبي في سيرته ص ٢٩٦ وفيه عاصم بن سليمان فقال الذهبي: عاصم هذا هو البصري منهم بالكذب. وعزه النجاشي في سبل المتنبى ٢٨٥/٧ إلى ابن عساکر ولكني لم أجده في بحث القلائص من المطبوع فقله سقط منه لأنه في المختصر ٢٣٣/٢
- ^٩ قال الترمذي ص ٣٠٨ (١٧٨٤): "هذا حديث حسن غريب وإسناده ليس بالقائم، ولا نعرف أبا الحسن المعتز ولا ابن ركانة". ورواه أبو داود ص ٥٦٤ (٤٠٧٨) والحاكم ٤٥٢/٣ وغويها قال البخاري في تاريخه ٨٢/١: "إسناده مجهول لا يعرف صحاح بعضهم عن بعض". وقال الذهبي: "لم يصح حديثه". أي حديث محمد بن ركانة الرازي -مذهبي- التهذيب ١٥٦/٧. وفي هذا الإسناد اختلاف كثير. انظر بذل اليهود ١٠١/٦ -تحفة الأشراف ١٧٤/٢
- ^{١٠} رواه البيهقي في السنن الكبرى ٩٦/٦ وقال: هذا الحديث أحد ما أنكر على محمد بن يونس الكشي. وقال ابن عساکر:

١١) عن حبيب بن صاخر رحمه الله مرسلًا: كان رسول الله ﷺ إذا دخل الحلاء ليس خذاه وغطى رأسه^{١١}

١٢) عن عائشة رضي الله عنها: أن رسول الله ﷺ كانت له كفة بيضاء^{١٢}

١٣) عن أبي هريرة رضي الله عنه: رأيت رسول الله ﷺ وعليه قلنسوة بيضاء شامية (طويلة)^{١٣}

١٤) عن أبي قحافة قال: كساني رسول الله ﷺ بربصة وقال: البسة^{١٤}

١٥) عن واثلة رضي الله عنه قال النبي ﷺ: تغطية الرأس بالنهارقه وبالليل ريبة^{١٥}

١٦) عن ركانة رضي الله عنه قال النبي ﷺ: لا تزال أمتي على الفطرة ما لبسوا العمائم على القلائص^{١٦}

٧/ ٥٥٥: وهذا لا أعلمه رواه غير الكشي هذا الإجماع... الخ. قال النووي في المجموع ١١٢/٢ في حديث الكشي:

هو ضعيف... قال البغدادي: تابعه أبو خالد يزيد المديني عن أبي الأعرابي في كتاب المغنم (١٠٨٥) و تابعه أيضا علي بن حبان عند أبي نعيم في الحلية ٧/ ١٥٨ فهو قوي إن شاء الله.

^{١١} رواه البيهقي في السنن الكبرى ٩٦/ ١ عن حبيب بن صاخر مرسلًا، وقال المناوي في فيض القدير (٦٦٦٧): فيه أبو بكر بن عبد الله قال الذهبي: ضعيف. ونقله النووي في المجموع ١١٢/ ٢ وقال: وقد اتفق العلماء على أن الحديث المرسل والضعيف والمرفوع يتسامح به في فضائل الأعمال ويعمل بمقتضاه وهذا منها. اهـ وقال العزيمي ٦١/٤ قال الشيخ: حديث حسن لغیره

^{١٢} رواه ابن عساکر وفيه عاصم بن سليمان الكوزي البصري وهو متهم. وحديث ابن عمر عند الطبراني شاهد له

^{١٣} أبو الطيخ في أحوال النبي ص ١١٤ و هو في جامع المسانيد لأبي خنيفة ١٩٨/١ والحديث ضعيف جدا كما قال ابن حبان في المروحين ٣٧٩/١ ولكن له شواهد

^{١٤} رواه الطبراني في الكبير ١٩/٣ وقال الحشمي في الجمع ١٣٧/٥: فيه جماعة لم أعرفهم. قال الرافعي:

سنذكر شاهده له عند ابن أبي عاصم وكذلك يشهد له ما في طبقات الحديثين بإسبهاان ٤٣٤/٣

^{١٥} ابن عدي في الكامل ٢٥٦/٨ وفي المطبوع "رقعة" بدل "قعة" وفي فيض القدير (٢٣٣٦) وميزان الاعتدال ٢٦٩/٤ "قعة". قال المناوي: فيه نعيم بن حماد قال الذهبي: لين الحديث عن يرقعة وحاله معروف. اهـ قال البغدادي: هو له وكوالده: قال الحافظ ابن حجر في الأمالي المطلقة ص ٦٤٧: "نعيم من شيوخ البخاري لم يظن فيه أحد بحجة وأثنى عليه أحمد. و ابن معين. اهـ ولكن في هذا بحث لا يسهل المقام.

- (١٧) عن فرقد عليه السلام: أكلت مع رسول الله ﷺ ورأيت عليه قلنسوة بيضاء في وسط رأسه ^{١٦}
- (١٨) عن ابن عمر رضي الله عنهما: أن رجلا قال: يا رسول الله ما يليس المحرم من الثياب؟ فقال رسول الله ﷺ: لا تلبسوا التميص لا العمائم ولا السراويلات ولا البرانس الخ ^{١٧}
- (١٩) عن ابن عباس رضي الله عنهما: كان ﷺ يليس القلانس تحت العمائم وبغير العمائم ويلييس العمائم بغير قلانس وكان يليس القلانس اليمانية. وهن البيض المضربة ويلييس ذوات الآذان في الحرب وكان ربما نزع قلنسوته فجعلها سترة بين يديه وهو يصلي ^{١٨}
- (٢٠) عن عائشة رضي الله عنها: أن رسول الله ﷺ كانت له كمة بيضاء ^{٢٠}
- (٢١) عن ابن عباس رضي الله عنهما: كان لرسول الله ﷺ قلنسوة أسباط - أي جلود - وكان فيها ثقبه ^{٢١}
- (٢٢) عن أنس رضي الله عنه: كان رسول الله ﷺ يليس كمة بيضاء ^{٢٢}
- (٢٣) عن وائلة بن الأسقع رضي الله عنه قال لما فتح رسول الله ﷺ حوير جعلت له مائدة فأكل متكئا وأطلى وأصابته الشمس فليس الظلة ^{٢٣}

¹⁶ الديلمي في الفردوس، ثمانور الخطاب ٩٣/٥

¹⁷ ابن السكن في المعرفة عن محمد بن سلام عن الحسن، ذكره الشامي في سبل الهدى ٢٨٤/٧ ونقله الخافظ في الإصابة ٢٠٧/٥ وسكت عنه.

¹⁸ صحيح البخاري ج ٨٦٣ (٥٨٠٣)

¹⁹ رواه ابن عساکر والرويان وروى له السيوطي بالضعف كذا في فيض القدير ٢٤٦/٥ ولكن لم أحده في المطبوع من تاريخ دمشق فطلعت مما سقط من المطبوع. وله شواهد كثيرة لبعض أجزاءه

²⁰ رواه الديلمي، كذا في شرح الزرقاني على المواهب ٦/٢٧٨ وفي سبل الهدى ٢٨٤/٧ ولعله في "سيرة النبي" للديلمي. وعند ابن عساکر ١٩٢/٤ مثله

²¹ رواه أبو الحسن البلاذري في تاريخه، كذا في سبل الهدى ٢٨٤/٧

²² ابن عساکر في تاريخه ١٩٢/٤ وفي سبل الهدى ٢٨٥/٧. وضعفه في الدعامة ص ٤٧ ومرت شواهد

²³ الطبراني في الكبير ٦٢/٢٢ وابن عساکر ٧٨/٣٥ وقال المصنف (الجمع ٧٩١٧): رواه الطبراني من

- (٢٤) عن مكحول قال: لما افتتح رسول الله ﷺ غير أكل متكئا وليس برطلة و تنور "
- (٢٥) عن عمر بن الخطاب رضي الله عنه يقول سمعت رسول الله ﷺ يقول: الشهداء أربعة رجل مؤمن جيد الإيمان لقي العدو فصدق الله حتى قتل فذلك الذي يرفع الناس إليه أعينهم يوم القيامة هكذا ورفع رأسه حتى وقعت قلنسوته قال فما أدري ألقنسوة عمر أراد أم قلنسوة النبي صلى الله عليه وسلم... الخ "
- (٢٦) عن عبد الرحمن بن زيد بن جابر: قاتل رسول الله ﷺ يوم مجبر.... وعليه عمامة و على العمامة قلنسوة من المطر السبحان "
- (٢٧) عن ميم الداري رضي الله عنه: سمعت رسول الله ﷺ يقول: وإنما لمي النساء عن خمس عن اتخاذ الكمام وليس النعال وجلس في المجالس وخطر بالقضيب ولبس الأزرق والأردية بغير تبرع "
- (٢٨) عن وائل بن حجر رضي الله عنه: صليت مع رسول الله ﷺ وأصحابه فرأيتهم يرفعون أيديهم في الميراثس "

- رواية بقية عن عمرو الشامي وبقيّة ثقة ولكنه مدلس وعمرو لم يعرفه وبقيّة رجاله ثقات اه
قال الراقم: الصحيح أنه عمر الدمشقي لا عمرو الشامي. وترجم له ابن عساكر ٧٨/٤٥
- ²⁴ كثر العمال ٣٠١٢٠ و رمز لابن أبي شيبة و قال: حدثنا الصغدني بن سنان العقيلي عن عماد بن الزبير الحنظلي عن مكحول... الخ. قلت: لم أحده في المطبوع من المصنف والله أعلم
- ²⁵ رواه الترمذي في ٢٩٣ (١٦٤٤) وقال: هذا حديث حسن غريب... الخ و قال ابن كثير في تفسيره ٣٣٤/٤ و هكذا رواه علي بن المديني عن أبي داود الطيالسي عن ابن مبارك عن ابن طيبة و قال هذا إمام مصري صالح
- ²⁶ رواه البلاذري في تاريخه. كذا في سبل الهدى ٧/ ٢٨٧
- ²⁷ رواه ابن عساكر ٣٢٢/١٦ و أورده السيرافي في ذيل الآتي قائلا: فيه تخيم بن ثابت قال الذهبي لا يعرف و الخبر منكرو تنزيه الشريعة ٣٩٥/٢

(٢٩) زياد بن سيار: أن أبا قرصافة عليه السلام كان عليه برنس كساه إيا التي عليه السلام ^{٢٩}

(٣٠) عن الفلتان بن عاصم عليه السلام: أتيت النبي عليه السلام فوجدتهم يصلون في البرانس... الخ ^{٣٠}

(٣١) عن ركانة عليه السلام: قال رسول الله عليه السلام: العمامة على القلنسوة فصل ما بيننا وبين

المشركين ^{٣١}

(٣٢) عن ابن عباس عليه السلام: قال رسول الله عليه السلام: يزل أخي عيسى بن مريم من السماء على جبل

افيق إماما هاديا وحكما عدلا ، عليه برنس له ^{٣٢}

(٣٣) عن عبد الله بن بسر عليه السلام: رأيت رسول الله عليه السلام وله قلنسوة طويلة وقلنسوة لها أذنان و

قلنسوة لاطية ^{٣٣}

(٣٤) عن عائشة عليها السلام: ما أتى رسول الله عليه السلام أحدا من نساء إلا متفتحا يرخي الثوب على

رأسه ^{٣٤}

(٣٥) أم سلمة عليها السلام: كان رسول الله عليه السلام إذا أتى امرأة من نساءه غمض عينيه وقنع رأسه وقال

للتي تحته: عليك بالسكينة والوقار ^{٣٥}

²⁸ صحيح ابن عزيمة ٢٣٢/١ وقال محققه: إسناده صحيح، ورواه أبو فازد من ١٠٥ (٧٢٨)

²⁹ الأحاد والمثاني ٢٧٨/٢ ورجاله موثقون ورواه ما في طبقات الحديثين بإصيهان ٣٢٤/٣ و ما رواه

الطبراني في الكبير ١٩/٣

³⁰ رواه ابن قانع في معجمه (١٥٣٤) و أبو نعيم في تاريخ (إصيهان ٥٦٧/٢ و الطبراني في الكبير ٣٣٦/١٨ وقال المصنف

في الجمع (٢٢٢٦): رجاله موثقون.

³¹ فيض القدير ٥٧٢٥ عن البابودي.

³² ابن عساكر ٥٠٥/٤٧ ذكر العمال (٣٩٧١٩) وفي جماعة من الضعفاء.

³³ أبو الشيخ ص ١٠٤ وفي ضعفاء منهم عثمان بن عبد الله القرشي الأموي وهو متروك

³⁴ اختلاق النبي ص ١٩٨ وفي محمد بن القاسم الأسدي ضعيف جدا

³⁵ تاريخ بغداد ١٦٢/٥ وفيه معروف أبو الخطاب وهو ضعيف

٣٦ عن أبي سليط رضي الله عنه: رأيت على رسول الله ﷺ قلنسوة أسماط لها أذنان قد نقب لهما
حجران في أذنيهما ^{٣٦}

٣٧ زياد بن سيار: كان على أبي قرصافة رضي الله عنه برنس من كسوة النبي ﷺ ... الخ ^{٣٧}

٣٨ عن علي رضي الله عنه: أن النبي ﷺ وضع قلنسوة وصلى إليها ^{٣٨}

٣٩ عن أنامة رضي الله عنه قال رسول الله ﷺ: من أشراط الساعة أن توضع العمامات وتليس القلائس ^{٣٩}

٤٠ يعلى بن أمية رضي الله عنه: فبينما النبي ﷺ بالجرانة وعليه برنس قد ظلل به عليه ... الخ ^{٤٠}

³⁶ الآحاد والثاني ٣/٣٠٣ وفيه عبد الله بن يزيد البكري قال: أمر حاتم: ضعيف الحديث ذاهب الحديث

³⁷ الآحاد والثاني ٢/٢٧٩ ورحاله موثقون ويؤيده ما في طبقات المحدثين بإصبعان ٣/٣٣٤ وما رواه

الطبراني في الكبير ٣/١٩

³⁸ التدوين في أخبار قزوين ٤/١٤٥

³⁹ الفردوس بمأثور الخطاب ٤/٥

⁴⁰ المسند المستخرج على صحيح الإمام مسلم لأبي نعيم ٣/٢٦٧

و من الأحاديث الموقوفة:

- (١) عن الحسن رحمه الله: كان القوم يسجدون على العمامة والقلنسوة^{٤١}
- (٢) عن عبد الله بن أبي بكر رضي الله عنه: ما كان أحد من القراء إلا له يرنس يقدو فيه^{٤٢}
- (٣) عن مالك رحمه الله: لا بأس بها - أي البرانس - وكانوا يلبسوها هنا^{٤٣}
- (٤) عن إبراهيم رحمه الله: كانوا يصلون في مساقهم وبرانسهم وطيلاسهم^{٤٤}
- (٥) عن سليمان بن أبي عبد الله رحمه الله قال: أدركت المهاجرين الأولين يعمتون بعمائم كرايس سود وببيض وحمير وخضر وصفرة يضع أحدهما العمامة على رأسه ويضع القلنسوة فوقها ثم يدين العمامة هكذا يعني على كونه لا يخرجها من تحت ذقنه^{٤٥}
- (٦) عن محمود بن لبيد رضي الله عنه قال قال رسول الله ﷺ لأصحابه: إن الملايكة قد سمعت فسموا فأعلموا بالصوف في مغافرههم وقلانسهم^{٤٦}
- (٧) عن ابن القاسم: قال مالك رحمه الله - وذكر ليس الخبز - قال: قوم يكرهون لبس الخبز ويلبسون القلانس بالخبز، فعجبنا من اختلاف رأيهم^{٤٧}

^{٤١} البخاري تعليقاً - باب السجود في شدة الحر ص ٥٦ - و حرم به و معلوم أن تعليقات البخاري مقبولة إذا حرم بها و لم يرد

قول الحافظ رحمه الله ابن أبي شيبة (٢٩٨/١) فليس في المطبوع ذكر القلنسوة و لا عند عبد الرزاق ٤٠٠/١

ولا البيهقي ٤/١٠٦ والله أعلم

^{٤٢} فتح الباري ٢٧٢/١٠، عمدة القاري ٣٠٦/٢١

^{٤٣} فتح الباري ٢٧٢/١٠، عمدة القاري ٣٠٦/٢١

^{٤٤} المصنف لمجد الرزاق ٤٠١/١ و رجاله رجال الصحيح

^{٤٥} مسند إسحاق بن راهوية ٨٨٢/٣ والمصنف لابن أبي شيبة ٤٨/٦ و رجاله رجال الصحيح إلا سليمان بن عبد الله بن عمار

مقبول

^{٤٦} ابن سعد ١٦/٢ و المغازي للواقدي ٧٥/١ و رجاله ثقات إلا الواقدي وهو مقبول في المغازي

^{٤٧} التمهيد ٢٦١/١٤

ABOUT THE BOOK

One cannot possibly overstate how important and relevant a piece of work this book (The crown of a believer) is, under the present circumstances. Not only does it succinctly succeed in proving beyond doubt the relevance of the topic, but it also sounds out a clear and explicit message:

"In every era Allāh will use his chosen ones to defend and uphold the true way of life of Rasūlullāh regardless of the plots and ways of the enemies of Islām."

Moulana Ahmed Suleman Khatani

Headgears are not a simple head-cover, but it has a mystic socio-religious semblance and has served as a customary symbol in man's socio-cultural endeavour. Behind every size, shape or colour there is a meaning which signifies the origin of wearer, his dialect, religion, caste and as well as his profession. The author has taken great pains to establish the headgear in the light of the sunnah and other reliable sources. He has described the Sunnah headgear in a most scholarly and commendable manner. In an era when one sees more hair than headgears, outside and even in the Masjid, a book of this nature is most welcome. Indeed, wearing the headgear is not ritualistic at all, and it should form part of our overall efforts of reviving the Sunnah and the spirit of Islam.

Moulana Ashraf Dockrat

ZAM ZAM PUBLISHER

KARACHI-PAKISTAN